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SOCIAL JUSTICE REVIEW

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THE FEAST AND FAMINE

TWO BOOKS appeared in the U. S. A. in 1949 which gravely perturbed the minds of its citizens. Had they not already been numbed by the fearful possibilities of the H bomb, they would have been sent into a state of mild hysteria by the startling revelations and threats of disaster the books revealed with what seemed an irrefutable array of statistics. The books were *Road to Survival* by W. Vogt, and *Our Plundered Planet* by Fairfield Osborn. Jacks' and Whyte's book, *The Rape of the Earth*, repeated their theme in England viz., that Malthus was, in the main, right, since the population of the world was growing at a much faster rate than its food resources, and that soil erosion had intensified the discrepancy.

The Violent Upsurge

Here are some of the statistical facts. There are some 30,000,000 new mouths to feed every year. The population of India alone is increasing by 5,000,000 each year. Malaria and famine, with incidental wars, once held the teeming population of India in check. Famine is still taking its toll there, but malaria has been overcome by DDT. Some months ago the Government of India voted £500,000 to launch a nation-wide campaign to help its people practice birth control.

In the year 1630 the world population stood at about 400,000,000 people. It is believed that this figure remained fairly constant for centuries. The big change began in the nineteenth century, so that by 1830 the world's population had doubled. What Mr. Osborne calls "the violent upsurge" was accelerated. The population doubled again within seventy years, that is, within three generations. By 1900 the world population stood at 1,600,000,000. Since then, we have multiplied again to about 2,200,000,000.

Lebensraum Promotes Wars

According to the calculations of American nutritionists, an adequate standard of living demands that there should be 2.5 acres of land available per

head of population. In Europe as a whole, the average is .88 of an acre per head. Great Britain, the Netherlands and Belgium have less than .3 of an acre. The position is much worse in Asia. From 1600 to 1867 the population of feudal Japan was stabilized at 26,000,000. It has since risen to 79,000,000. It was the crushing lack of *Lebensraum* that was mainly responsible for Japan's entry into the war. American experts have computed that 100,000,000 people starved to death in China in the last century. The Soviets are manifestly exploiting the hungry masses of Asia. Vogt quotes the following address of Pope Urban II, made to the Crusaders in 1095, as a caustic example that the problem has occurred before the *Anschluss*:

"Let none of your possessions detain you, no solicitude for your family affairs, since this land which you inhabit, shut in on all sides by the sea, and surrounded by mountain peaks, is too narrow for your large population; nor does it abound in wealth; it furnishes scarcely enough food for its cultivators. Hence it is that you murder and devour one another, that you wage war, and that frequently you perish by mutual wounds. Let, therefore, hatred depart from among you, let your quarrels and your wars cease, and let all dissension and controversy slumber. Enter upon the road to the Holy Sepulchre; wrest the land from the wicked race and subject it to yourselves."

The parallel is not at all as close as the cynical commentator implies. Moreover, it links up with the solution of the present Pope for the problem of over-population—"a better distribution of men on the surface of the earth—a surface which God created for the use of all." That is the solution, as we shall see, which less hysterical experts have offered since the scare of over-population began.

Allied to this assumption that world population is bound to increase by astronomical figures from year to year, is the neo-Malthusian assumption that food supplies cannot keep pace with increasing populations. It is true that man has been

plundering his planet and drawing recklessly on the resources of nature. A like recklessness obliterated the Mayan Empire and drowned the once populous cities of north Syria in sand. It is estimated, for instance that since World War I the amount of coal and oil used in the U. S. A. exceeded the total used throughout the entire world since history began up to the year 1914, resources which nature took 300,000,000 years to create. The problem of soil erosion has been too frequently treated in the pages of the *SJR* to need reiteration here. Aldous Huxley's nightmare fantasy, *Ape and Essence*, warns us in shrill tones about the spread of the desert "even in America, even in the New World which was once the hope of the Old." The waste of topsoil, the pollution of rivers, and destruction of forests and wild animals he calls "an orgy of criminal imbecility." It was, in fact, a direct consequence of the doctrine and practice of Liberalism.

Assumptions Disproved

Against the first assumption of ever-increasing population we may assume that the Anglo-Saxon race may continue to decrease if it continues its own suicidal policy of birth control. The nations of Asia will continue to increase. It has been proven by experience, however, that the more civilized races become, the lower their birth rate declines, even apart from birth control practices. As the masses of Asia improve their standards of living, they will tend to become less numerous.

The second assumption of lack of available food has been refuted by many experts, such as Dr. R. Salter, head of the agricultural research experts in the U. S. A., and by Josue de Castro in his book, *The Geography of Hunger*. Going by actual experiments, Dr. Salter holds that good fresh topsoil can be made in less than seven years, and that our food supplies throughout the world as whole can be doubled in a period of no more than twelve years. In the U. S. A. the Department of Agriculture succeeded in raising yields by 400% in Carolina, without soil exhaustion. Besides, the dust-bowls are small in area compared with the area of land available for food growing. De Castro believes that half the earth could be cultivated. Allowing two acres per person, he finds it could carry four times as many people as it does now, and at a higher rate of nutrition. He claims that 30% of the earth is forested, 20% under grass, 18% mountains and 32% desert.

Ruling out mountains and deserts, and clearing forests, he concludes that 50% is cultivatable. There are still vast areas of uncultivated land in Latin America, Africa, China and the South Seas. There are 52,000,000 square miles of land on the earth. We cultivate a mere 4,000,000!

Hunger, the Heritage of Liberalism

The crisis against which the neo-Malthusians warn us has been brought about largely through the appallingly uneven disproportion of population distribution throughout the world. Around our monstrous, over-crowded cities lie great areas of lonely lands. Urbanization is one of the ugly inheritances from Liberalism which drained masses of cheap labor off the land to feed the industrial areas. Then there are nations with low densities of population, such as China, with 104 people to the square mile, as against 725 in Belgium.

In an address delivered on Whit Sunday, 1941, the Pope called for a better distribution of men on the surface of the earth, a surface which God created for the use of all. This means that there must be a radical change in world immigration policy. Australia, for instance, should be induced to lift her restrictions on Oriental immigration in order that her vast unused territories, which were never intended to be the exclusive property of the white race, may be open for the use of all. The specialized agencies of the United Nations, such as the Technical Assistance Administration, the Food and Agricultural Organization, the World Health Organization and the World Bank, are making practical plans for the better distribution of population through the development of under-developed countries. This means that people will be gradually drawn from the over-populated areas and will help, at the same time, in the useful work of food production.

The threat of famine will be lifted by the wise charity of the Western nations. They will come, from various points of view, to see the wisdom of the Pope's solution. It is not spectacular and its results will not be seen in a day or scarcely in a generation. We are reminded in a vivid way at Christmas that Christ came to save all nations and peoples. The shepherds of Bethlehem and the philosophers from the Orient were drawn to His Crib as a lesson that His gifts were for all mankind and all social ranks. The laws of Liberalism were the antithesis of those of Love, of

Christ's love for His poor, of that Charity which obliges us to bear one another's burdens. Out of the selfishness of the few has come the hunger of the many. That, in its turn, will be overcome by Charity, which is ever patient. It is for our

generation, in a literal and metaphorical sense, to sow the seed, that coming generations may be freed from want, and from wars that ultimately stem from want.

LIAM BROPHY, PH.D.
Dublin, Ireland

FRENCH CONTRASTS: LIGHT AND SHADOWS

II

(Concluded)

BEFORE I LEFT FOR SPAIN, I stayed for a while in the French Basque country and in Bèarn. The French Basques live in the arrondissement of Bayonne in the Department of the Basses Pyrenees. They number 112,000 besides the 65,000 in Bayonne itself; but the latter are mainly non-Basques. With the Spanish Basques the total number of the Basques is over one million.

The Basques

The Basques are authentic, true, Europeans, while the so-called Arians came from Asia and the Iberians from Africa. The Basques lived in the Pyrenees since the remotest times. When the Iberians crossed from Africa to Europe and occupied the Pyrenean peninsula, they became the overlords of the Basques. In due course the Basques abandoned their own language and adopted that of the Iberians. When the Romans conquered Spain their language was gradually adopted by the true Iberians, while the Basques themselves remained loyal to the language of their former overlords, the Iberians. The majority of the Basque scholars have no doubt that the Basque language belongs to the Iberian group. The Berbers of Morocco as well as the Georgians of the Caucasus (Eastern Iberians) belong to the same linguistic group.

The Basques were evangelized only in the XIth century, but then very thoroughly. They still remain as fervent Roman Catholics as the Irish. Church-going is 100%.

During the Middle Ages the French Basque country belonged to the English crown for 300 years. This was the golden age for the Basque seaport of Bayonne. After the departure of the

English the Basque petty states were the subject of long wars between the French and the Spaniards. Finally, by the treaty of the Pyrenees in 1659, the present division of the Basques into French and Spanish was established. Both in France and in Spain the Basques are undergoing the process of assimilation. The younger generation more and more speak the language of the majority. There are no separatists among the French Basques, but there are among the Spanish. During the last Spanish Republic the Basque provinces received, together with Catalonia, their own autonomous government. When the Spanish Civil War broke out, the Basque Catholic Government fought on the side of the Catalan atheists against Franco. When the Republicans were completely defeated, the Basque Catholic Government retired to France, where the local Basques received it with every honor.

While in the Basque country, I visited the Benedictine Abbey of Belloc. It is situated in the most beautiful spot, on the very border of the French and Basque-speaking districts. Founded in 1875 from the Benedictine Abbey of La-Pierre-qui-Vire in Central France, Belloc Abbey experienced the usual troubles. The monks were expelled during the Third Republic. Returning home from Spain after World War I, they underwent many hardships during World War II.

Situated near the Spanish frontier, which can be easily reached by mountain paths, the Abbey, became a refuge for many people of various races and creeds, who escaped from Nazi-dominated Europe in hope of reaching Spain and thence Britain or the United States. The Jews, French, Belgian and Dutch Resistance people, escaped

Allied prisoners of war, etc., passed by the Abbey in good numbers. The Germans finally became suspicious. The Abbot of Belloc and his Prior were arrested and sent to Dachau, while the Guestmaster was imprisoned in Bordeaux. The Abbot, a very saintly monk, returned home a sick man and asked to be relieved of his duties. The Community, however, did not accept his resignation. Instead, they elected a Coadjutor Abbot, also a very fine man, who spent five years in Germany as a prisoner of war. The Community is Basque in majority. The monks are mostly young and there are many novices. I retain the fondest memories of Belloc Abbey and its monks.

Lourdes

After Belloc I visited Lourdes. I noted in my diary: "Terrific heat. The views on the way are magnificent. The whole chain of the Pyrenees is on the right. Some summits still keep their snowcaps. The first impressions of the town of Lourdes are rather disappointing and even unpleasant. The town is full of shops selling religious objects and souvenirs. Several shops boast extravagant names: *A l'Immaculé Conception*; *M. Soubirous, petit fils du frère de Ste Bernadette*, etc. Shopkeepers, however, are polite, speak every possible language and do not overcharge. The Sanctuary Park is fine and restful. Nothing is sold there. The atmosphere of the Grotto is very spiritual and inclines to prayer and meditation. . . . The Lourdes water is soft and sweet. One London physician thought that it may contain some substances akin to penicillin. I meditated on the conversions of several free-thinkers effected at Lourdes, particularly on that of Alexis Carrel. . . . On my return from Lourdes I passed by night the newly-opened French oil wells in the Department of the Basses Pyrenees. The flames in various places lit up the darkness. These oil wells might bring great wealth to France."

I returned to France from the Iberian peninsula toward the end of September. I left Barcelona in the early afternoon. The sky was blue, the sunshine strong, the port full of big, white ships leaving for the Balearic and Canary Islands and S. America. As is usual with the Spanish trains going to France, ours was full of French tourists returning from the Balearic and Canary Islands, and equivalent of the West-Indian Islands for Europe. I had a talk with a French priest from Paris about the state of religion in the capital. He admitted that less than 10% of the population

in his working class parish go to church regularly. . . .

Toulouse

We crossed the Pyrenees by tunnel and arrived at Cerbère, French frontier station, in the evening. The weather changed; the sky was overcast, the platforms wet, and the air distinctly cooler. The sunny, warm South was left behind. I reached Toulouse at midnight. Our fast train speeded northward through a severe thunderstorm. I remained for a while in Toulouse, the gay and prosperous capital of Languedoc. While Bordeaux is declining, Toulouse is on the upward trend. New industries are being attracted and new people come to live there.

South France is much less Catholic than the North. In the Middle Ages, the Albigensians, Western Manicheans, were strong in the South. The Crusades, Inquisition and appalling cruelties were employed to dislodge them. They apparently have disappeared, but a dislike of Catholicism, restored to power by the Crusaders has remained. When the Reformation came, the South embraced Protestantism much more eagerly than the North. While Louis XIV greatly reduced Protestantism in the South by his "dragonnades," he failed to overcome the ancient dislike of the Church there. The Southerners adhered with a great enthusiasm to the French Revolution. Since then S. France is a stronghold of the French anti-clericals, Radicals, Socialists and Communists. In my study of Russian sects, *Russian Non-conformity* (Westminster Press, Philadelphia, 1950), I found the same phenomenon. The Russian sects, suppressed with violence, tended to re-appear at the first opportunity. Violence can never destroy an idea. The latter can be overcome only by another more potent idea.

I discussed with the clergy of Toulouse the state of religion in their city. The City of Toulouse proper, without the suburbs, numbers 260,000 inhabitants, of whom 36,000 or nearly 14%, answered in a carefully arranged *enquête*, that they go to church regularly. The shortage of priests is severe. In the city there is no more, on the average, than one priest for 5,000 people. The number ordained each year is too small to fill the gap. Between three and fifteen young men are ordained annually; about ten on the average. I had a long talk with a country priest from the Archdiocese of Toulouse. His parish combined three former parish churches with 700 faithful.

The proportion of the regular communicants was about 10%-12%. In the smallest parish the proportion was the best: twenty-five per cent of the population of that village went to the Mass. In the country religion is still chiefly conventional. My friend deprecated too many activities taken over by the clergy; boy scouts, girl-guides, youth clubs, conferences, meetings, outings, etc., so many, in fact, that the priests in the towns hardly had time for the devout reading of his Breviary. Now, however, my friend said, the situation is improving. More and more laymen are coming forward to take those jobs and duties which are not, strictly speaking, priestly.

From Toulouse I went to the Trappist Abbey of Sainte-Marie-du-Désert, which I consider the most austere among the many Trappist and Cistercian Abbeys which I know. Founded in 1852, Ste Marie-du-Désert started several flourishing abbeys in Spain. The present membership is forty-five, including six novices. In the last century the Abbey had 118 monks. This well illustrates the decline in vocations. The Abbey is well-known in France because of one of its monks, Father Joseph Marie Cassant, who died on June 17, 1903, aged 25. The best book about him is by Margurite Dufaur, his school contemporary, *Sous le Signe de Dieu* (Spes, Paris, 1950). The spirituality of Fr. Cassant, whose process of beatification is now in progress is very akin to that of Ste. Therese de Lisieux.

The Little Brothers of Jesus

I met some interesting guests in the Abbey. I was most impressed by a Brother of the Congregation of the Little Brothers of Jesus, who was staying in the Guest House for a few days. This Congregation was founded about twenty years ago by Fr. Voillaume. Their aim is to convert the working class by the Apostolate of Presence. Studying the writings of Fr. Charles de Foucauld,*

* A Belgian Benedictine, who visited El Abiodh in Sahara in December, 1953, described to me his impressions in a letter: "We came here on December 22. El Abiodh is a former military fort transformed into a monastery with a church—in the Arab style, of course. About forty-five young workmen live here. They prepare for the life of fraternity, that is for a poor, life of labor (*viè Nazareth*, as Fr. de Foucauld called it) among poorest workers, particularly among the most neglected tribes of Africa and Asia. I attended their services (which are in French) and their discussions. All this is most instructive and useful for my book about religious life which is in preparation. They also have here a Melkite chapel, where the Liturgy (of the Eastern Rite) is occasionally celebrated. Some brothers hope to work in Russia, also. (*SJR* will soon run an article on the community at El Abiodh.—Ed.)

hermit of the Sahara, who was murdered in 1915 by the Touaregs, Fr. Voillaume decided that the Foucauld methods for the conversion of the Moslems could be applied as well to the conversion of the working class. Fr. Foucauld thought that it is hopeless to convert the Moslems by preaching and controversy which only annoy and irritate them, and make them more and more obstinate. The only way to convert the Moslems is by the example of a holy life, by the Apostolate of Presence.

It is supposed that 20% of the population of France is unbaptized. The vast majority of these people belong to the working class. Every fifth Frenchman is unbaptized. In the working class the proportion is staggering. In addition, 32% of the French population is perfectly indifferent to church-going. The working class in France is largely non-Christian, or rather, post-Christian. For them Christianity is the religion of the bourgeoisie, their class enemies. They do not want to hear about it any more than the Moslems want to hear about the Gospel.

Fr. Voillaume elaborated his method of the Apostolate of Presence. The members of the Congregation are recruited among the workers. They spend one year of postulancy in the factory, where they are admitted, continuing their work. They are then sent to the Congregation's novitiate in the Sahara, where they remain for one year and make a pilgrimage alone and on foot across the desert to the tomb of Fr. Charles de Foucauld. Returning to their factory after simple profession, they resume their work, which is generally semi-skilled.

The Brothers live in groups of four people, renting a flat, where they have their chapel, library, etc. They attend Holy Mass before going to the factory and they have one hour meditation in the evening. They have choir on Sundays and feast days. The Brothers are dressed like the ordinary workers. Their only mark of identification is a little cross on the lapel of their coat. In choir they wear the same kind of dress Fr. de Foucauld used to wear. One of the Brothers is a priest. He goes to work like the rest, has no privileges and is not always the Superior. The Brothers have two triennial professions before they are professed for life. All the Brothers are required to undergo the full seminary training of six years, which is given in Aix-en-Provence by

the best Dominican professors. Brothers are ordained when priests are needed. There are now 150 Brothers scattered all over France and abroad. They have also their own female branch which is more numerous. The Brothers confine their apostolate only to "presence." They do not engage in controversies, evangelistic campaigns, proselytizing activities disguised as charities, etc. They only give to their fellow workers the example of true Christian living. The results of their apostolate have been excellent, indeed.

I discussed many subjects with one of the Brothers. He said that the working masses in France are quite de-christianized and outside the Church. The process to regain them will be long and difficult. The workers, however, are very responsive to good example. For them deeds, not words, matter.

The French Worker

The Mission de France has only 350 members. The priest-workers who were far too few, labored under a great strain, more or less isolated. The Brothers, on the other hand, work in groups and produce better results. They are also less exposed to many temptations. The French worker is a generous and loyal man who will do anything for his neighbor. The French bourgeoisie do not appreciate the worker as a rule. There is no mutual confidence between the employers and the employees; there is no common language, as in England. The Communist influence on the French working class is gradually diminishing because of sudden and numerous changes of policy. The French worker, however, is too generous a man to be satisfied with the selfish, bourgeois kind of life. He is astonished by the American and Scandinavian workers who enjoy a very high standard of living and remain cold and indifferent to the fate of their fellow workers elsewhere, particularly in the backward countries. The French worker does not think, as apparently do the American and the Scandinavian, that happiness consists in a high standard of living, that is, in comfort, luxury and pleasure. The French workers are idealists, not materialists. . . .

My last stop in France was in a castle at Sainte Genevieve des-Bois near Paris. The patroness of Paris was born there in the IVth century. In the XIth century the French King Henry I gave the barony to his wife, Anne, daughter of Taroslav

the Wise, Grand Duke of Russia. In the XVIIIth century Louis XIII rebuilt the castle which was used by the revolutionaries in the next century as their headquarters as they overthrew the French Monarchy.

Near the castle there is a large country house, called the Russian House. In 1927 Princess Vera Metchersky, with the help of the Honorable Dorothy Paget, American on her mother's side, founded at Sainte-Genevieve-des-Bois a home for the Russian emigrés of advanced age. Since its foundation, 1073 people were cared for in the Home and 398 died there. At present there are 170 pensioners, all over 65 years; each has a private room. The Home comprises a chapel, library and excellent community rooms, in addition to an up-to-date hospital, pharmacy, etc. For the old folks it is a true haven. The Home was maintained for many years by the Hon. Dorothy Paget. Now it is included in the French State Welfare network, but is reserved to the Russians only. The vast majority of the pensioners are Orthodox, but there are also a few Protestants and Catholics. Each is free in his religious convictions. The clergy who serve the chapel are monks from Mount Athos. The chief chaplain, Fr. Liperovsky, however, is a secular priest, once a Doctor of Medicine and a member of the Faculty of Medicine in the University of Moscow.

The list of the pensioners sounds like a catalogue of Russian aristocratic families, princely, countal, baronial, etc. The widows of the last two eminent Prime Ministers of the Russian Empire died in the House. Although women predominate, men are also numerous. The manners of the inmates are those of the Russian high society of the Imperial age. I stayed at Ste-Genevieve-des-Bois three days and was much edified. The confessor of the House, Fr. Sophronios, of Mount Athos, is one of the greatest mystics of our age. His book on his teacher and master, Fr. Silouan, of Mount Athos, impressed me much.

I left France for Belgium in October. That imposing international Express, "The Northern Star," slowly moved off eastward. The day was sunny and warm. The *Ville-Lumiere* gradually disappeared in the autumn light while our train, increasing in speed, turned to the East, to Belgium and Germany.

S. BOLSHAKOFF, PH.D.
Oxford, England

RELIGION IN SCHOOLS?

XI.

XVIII. *Trend Towards Religion in Schools*

IF A SUGGESTION made back in 1951 by a member of the State Board of Regents, W. Kingsland Macy, had been adopted, which it was not, it would have set off very loud opposition in hostile circles. In an address he made April 27th at the dedication of Memorial Hall, a new \$200,000 building on the campus of the Stony Brook School for boys under Protestant auspices, on Long Island, Mr. Macy suggested tentatively that "it would be well to make requisite to graduation (in public schools) a certificate or even a graded report from a church or temple selected by the pupil, his parents or guardians, to indicate that, either in school hours allowed by law or in some other way, the pupil had learned something of a creed or faith." As Mr. Macy observed, religion was largely excluded from our public school curriculum, "undoubtedly as it must be, since America is an admixture of races and beliefs for whom safeguarding legislation has been written into our Constitution." Nevertheless, Mr. Macy would like assurance that the public school pupils had needed religious instruction because of its effectiveness in character building. He concluded:

"It is through religion that ethics are most easily and effectively taught. All religions are founded on what we have come to know as the Golden Rule. All the troubles of this world seem to stem from violations of that rule. Ethics lie at the foundation of character and character is what we are striving for."

The need of such training was emphasized by the condition to which the world had been reduced, which was responsible for the loss of life by twenty-one Stony Brook boys in World War II, to whom Memorial Hall was dedicated. Education needed to be reinforced by religious training. Mr. Macy, therefore, declared:

"Literate and learned men with false values have wracked the world apart time after time. They will twist and wring it, and unless the educators generally shift their emphasis from erudition to the teaching of true values, other brilliant and rapacious men will continue to scar and damage it."

To drive home his lesson, he cited the example given by General Douglas McArthur. Though relieved of his Far East Command, "this valiant man, who has God in his thinking and upon his tongue, stood before the Congress to deliver a speech for which all find the same adjective—magnificent." For it dealt with basic "values grounded on truth" as a courageous brilliant individual of strong character "saw them in relation to his country."

The question of religion also preoccupied a Conference of one hundred educators who convened December 15-17, 1951, at New Haven, Connecticut, under joint sponsorship of the Yale University Divinity School and the New Haven State Teachers College. The educators were told by Charles H. Tuttle, chairman of the Greater New York Coordinating Committee on Released-Time of Jews, Protestants, and Roman Catholics, and counsel for the National Council of the Churches of Christ in the United States of America:

"If it is unlawful in a public school to express faith in God and a belief in the Creator, as avowed in the Declaration of Independence, then in all logic it would seem to be equally unlawful to prepare teachers at public expense to teach such beliefs in tax-supported institutions."

This discussion enjoyed a rather surprising place between the McCollum decision, and the settlement of the New Jersey Bible Reading and the New York Release-Time cases by the United States Supreme Court. In fact, Mr. Tuttle felt that the Court would have to determine "how far it is clothed by the Federal Constitution with powers and duty to be a super or national board of education with jurisdiction over all the educational processes of the country." This would include the more basic question: Who in our American system owns the mind of the child or pupil? Mr. Tuttle answered his own question:

"If the State can exclude the parents from any freedom of conscience and religious conviction as to the education content to which their children are compelled to submit, then whoever can gain control of the public education system can ultimately get control of the people themselves and regiment thought and belief."

"Such is the appalling lesson of all systems of Brown and Red Shirts throughout the last ten years—not to go back further in the history of tyranny."

There was danger of extinction for Western civilization with the extension of such tyranny, because in the struggle with communism the Western Nations were "like a rabble pitted against a disciplined army." This was the warning given at the Conference by the Dean of the Yale Graduate School, Dr. W. Sinnott, to whom one of the gravest problems of the times was "to close our ranks and unite on a common platform of essentials in belief and faith upon which all of us can stand" for a united front against the enemy.

The stand of the United States Supreme Court against Federal or State aid to religion in every case, before it was modified by the decision in favor of released-time, would result in chaos, in the judgment of Dr. F. Ernest Johnson, Professor Emeritus of Education at Columbia University's Teachers College and Executive Secretary of the Research and Educational Department of the National Council of Churches of Christ in the United States. State opposition to religion was in disagreement with the actual fostering of religion in Federal, State, County, and municipal institutions. After citing as an example the employment of chaplains of all denominations in penal institutions, Dr. Johnson declared:

"The Court will have to make it clear that, when the state teachers colleges make it possible for students to participate in religious services, they are not doing anything contrary to the Constitution." Dr. Johnson also cited as another example the provision for chaplains in the armed forces. Consistent logic, however, was sacrificed when a two-faced attitude was manifested by the American people towards education on the higher and the lower level. This was plainly indicated by Dr. Clarence P. Shedd, Professor of Christian Methods at Yale, when he said:

"There seems to be an unwillingness on the part of the American people to permit as complete a separation of religion and education in publicly controlled colleges and universities as they thought to be good and necessary in the public schools."

At the higher level of education he found college students coming "to grips with the basic problems of faith and living . . . , not with the superficial but the ultimate questions, and they will not be satisfied with easy answers." When students at Cornell University had recently been

asked to indicate the problems in which they most needed help, Professor Shedd recalled that they had put "immortality" at the top of the list, followed by "God, pain, suffering, prayers," and the relevance of faith to such things as the "world-wide demand for food, land, and justice," thus wanting "to find the solid ground for ultimate loyalties." It would be illuminating to get the number of these religion-minded students in proportion to the whole student body.

No official move was made in the Conference to commit the participants to any program or course of action, but Professor Shedd suggested that decisions for future action should be made by those who attended the meetings. Committees, however, made recommendations. The group which discussed "religious courses in the curriculum" with Dr. C. C. Swain, president of the State Teachers College, Minot, N. D., as chairman, demanded that courses "should be undertaken only if offered on the same level of intellectual competency as the other curricular offerings of the college." To the question: Why teach religion?, the same group answered:

"Living as we do in a civilization which has its roots deeply imbedded in the Hebrew-Christian tradition, one cannot fully understand the literature, the moral and ethical standards, even the very laws of our land, without some understanding of that tradition."

Dr. O. T. Richardson, dean of Ball State Teachers College, Muncie, Indiana, was chairman of the Committee on Legal Problems, which dealt with the decision in the McCollum case that excluded any teaching of religion in public schools, observing that the Federal Supreme Court "appears to lend support to secularism and in so doing gives uneasiness to some that secularism is established as a religion." There was not much consolation for those thus disturbed, when Dr. C. B. Smith, president of the State Teachers College, Troy, Alabama, referred to his friend, Dr. John Dewey, the country's leading exponent of secularism, and maintained that there was "some value to secularism," alleging "high motivation" among many secularists. Whether teachers were partisans of secularism or religion, the Reverend Dr. James A. Pike, chaplain and head of the Department of Religion at Columbia University, also dean-elect of St. John the Divine Protestant Episcopal Cathedral, asserted that it was "not possible not to teach religion in state teachers colleges or in public schools." adding:

"In whatever we do, we are operating on the basis of premises and presumptions. If these premises are the humanistic and secularistic ones of, say John Dewey, they are no less a religion that is taken on faith than are those, for example, of St. Thomas Aquinas. In either case it is important that our propositions be consciously faced rather than unconsciously assumed."

When graduates of these Teachers Colleges took jobs, they were subject to the authority of school superintendents who naturally came to know them. In New York City, Dr. William Jansen, superintendent of public schools, took occasion to remark that "teachers are religious—probably more than any other professional group." This is shown in the fact that the three major faiths, Protestant, Catholic, and Jewish, are represented in the New York public school system by separate religious organizations of teachers. Dr. Jansen doubted that this caused "divisiveness," for he understood that "each of us can be proud of our own religion, and at the same time work together for the good of our country." The same spirit of pluralistic unity could animate the pupils if religion were properly taught in the public schools. The occasion, at which Dr. Jansen spoke, was the 27th annual luncheon in the Astor Hotel which 1250 members of the Protestant Teachers Association of New York attended, November 15, 1952. Dr. D. Campbell Wyckoff, Chairman of the Department of Religious Education of New York University, struck the keynote in the oratory at the luncheon when he said:

"The purposes of American education are rooted in the religious faith of the Jewish-Christian tradition underlying our whole culture. Behind the need for maintaining sectarian impartiality is a positive need to maintain the moral and religious truths upon which our national life has been built. Especially in critical times like ours, the character of the future citizen depends on friendly mutual understanding even among institutions that must remain separate forever.

"The aim of education is not to produce children and youth who are merely informed and skilled, but without moral and religious commitments. The aim of education is rather to produce the citizen of deep and intelligent convictions. This is the heart of the public schools' task and without question it involves implications that are moral and religious in nature."

It is hard to see how the secularized public school can accomplish this task. However, the

question: "Are the public schools irreligious?" was squarely faced in a paper read January 15, 1953, by Dr. Hollis L. Caswell, dean of Teachers College, Columbia University, at the Fifth National Conference on Church and State in Washington, D. C. He did not think that "the general atmosphere of the public schools" would become irreligious unless teachers became "predominantly atheistic and that is far from the fact at the present time." As he pointed out, a large proportion of teachers were church members; many were active in church affairs; and this personal association with religious work affected the general attitude toward religion found in the schools. Dr. Caswell had been on innumerable committees with whom he worked, and in class rooms where he had observed teaching and courses of study, but never had he "seen anti-religious emphasis or attitudes," never had he "seen the slightest tendency to make the common democratic values, which public schools seek to inculcate, the final answer to man's spiritual needs." Nevertheless he declared:

"I am sure that more can be done to develop understanding of the important role of religion in our culture and in the life of the individual; I am sure that more effective relationships between the school and the church may be worked out; I am sure that schools can do a still better job of developing in pupils adherence to our commonly held moral and spiritual values; but I am equally certain that school people are trying hard to do these very things, and that to characterize their work as irreligious is a thoroughly uninformed and unfair accusation."

Dr. Caswell did find the extent of emphasis on religion differing from school system to school system. Schools often taught a good deal about religion where citizens had a uniform attitude on religion. However, he observed that, where there were strong denominational groups that sharply differed in beliefs, little direct reference to religion was found. Finally Dr. Caswell charged that the critics who regard the public schools as Godless "will be satisfied with nothing short of an educational program in which religious beliefs are taught." He held that this would violate the basic principle of freedom of religion, although it did not do this in the earlier period of public school education before public schools were secularized. However, he thought that the present system would work remarkably well so long as the following conditions prevailed:

"That the large majority of people, representing all classes and groups, choose to send their children to public schools; that the minorities who so desire may freely send their children to private schools; that instruction bearing on religious beliefs is not injected into the public school curriculum; and that public schools give appropriate emphasis to the common moral values in our culture, creating a friendly attitude on the part of the pupils toward the role of religion in the life of the individual and of our nation."

If the existence of a public school was endangered, the Very Reverend James A. Pike, dean of the Cathedral of St. John the Divine, found it was occasioned by Public School administrators who barricaded themselves against discussing changes requested in schools by religious leaders. He said that these public school people would find changes brought about from outside the school. What he meant, he explained on February 3, 1953, speaking at the Tuesday morning program of the Women's Association of the Fifth Avenue Presbyterian Church at Fifty-fifth Street, pointing to the increase in Church-supported schools because of the Church's protests against secularism in public schools. He plainly indicated: "We are raising a generation of secularists, whether we want to or not." He denounced as "phony objectivity . . . if you teach about man and things and leave God out." This kind of alleged neutrality was the philosophy of education that arose at Teachers College, Columbia University, through the philosophy of John Dewey, and, as the Reverend Pike remarked, pervaded all teachers' training schools in the country. He claimed for the parent the right to choose the type of religion the child was to be taught in schools. He also wanted more done through the churches to organize public school teachers and to teach them Christian perspectives in adult terms to be relayed to pupils.

The trend to increase the number of religious

schools throughout the country may have helped Dr. James Bryant Conant, the retiring President of Harvard, to modify his views somewhat from the time of his attack upon private and parochial schools as divisive and so a threat to the unity of the country. While he professed "unwillingness even to consider state or national action to suppress private schools," he carefully added that this "is quite a different matter from being indifferent to their expansion," and so he declared: "It is certainly a different thing from acquiescing in the use of tax money, directly or indirectly, for the support of private schools." Dr. Conant put this, according to a press dispatch from Cambridge, Mass., February 7, 1953, into his new book, *Education and Liberty—the Role of the Schools in a Modern Democracy*. The book was written before his designation as United States High Commissioner to Germany.

In this book Dr. Conant still claimed that "a dual system (of public and non-public schools) serves and helps to maintain group cleavages, the absence of a dual system does the reverse," adding pointedly that "this is particularly true of secondary schools." Here he began to hedge from his former intransigent attitude against all religious schools by pleading "with those who insist, as a matter of conscience, on sending their children to denominational schools, that they might limit their insistence on this type of education to the elementary years." It was a grudging concession because of his conviction that the education pattern evolved in the United States in the last three-quarters of a century "has provided a great engine of democracy which has served this nation of many creeds," achieving national unity through our public schools and still retaining diversity.

(To be concluded)

REV. FREDERICK J. ZWIERLEIN
Rochester, N. Y.

Father Raymond A. McGowan has resigned as director of the Department of Social Action of the National Catholic Welfare Conference. Ill health caused Father McGowan to relinquish his post. His successor is Very Rev. Msgr. George G. Higgins, the Department's assistant director for nearly nine years.

In announcing the resignation of the priest-sociologist, Archbishop Patrick A. O'Boyle of

Washington paid him a glowing tribute for his thirty-four years of service and his "unusual intelligence and extraordinary vision."

Father McGowan succeeded Msgr. John H. Ryan as director of the Department of Social Action upon the latter's death. He will continue to serve the department, devoting his time to "inter-American work."

Warder's Review

The Family Size Farm

THE HOLY FATHER advised Canadians not long ago that they should remain on the land and not flock into the cities for industrial occupations. Similarly, the government of Trinidad is making every effort to induce its people to remain on farms. By way of contrast, everything seems to be done in our country to get the people off the land and into our big, dirty cities. Or, shall we state the truth bluntly and say that there is among us a conspiracy against the small farmer. For such is the case. The family-size farm is made the scape goat of our surplus problem. "Eliminate the small farms and we will no longer have surpluses," is the cry of proponents of industrialized farming.

Taking cognizance of the current trend away from the family-size farm, the Kansas Branch of the Central Verein has recently issued a bulletin protesting vigorously against various measures being used to lure people away from the land and into the cities, contrary to the Holy Father's advice and sound social economy. The article in question is by no means exhaustive in its treatment, but it does put forth the major points at issue and deserves careful study. It states:

Further departure from our American way of life was contemplated last month in Washington when the President's advisory commission on agricultural matters came to the startling conclusion that to solve the problems of agriculture approximately two million marginal, low-income farm families should be persuaded to leave their farms for other employment in the cities.

We are informed that the commission's idea of the best way to "improve" the lot of low-income farmers is to persuade large numbers of them to leave their farms for other employment. What employment was not specified. This transplanting of millions of our farm families, which has been so pronounced for the past thirty years, is now to be encouraged and accelerated. This transformation of our Nation into an overwhelmingly predominant urban society is one of the gravest dangers to our traditional way of life. Such theories are maintained by many who loudly proclaim that the traditional American way of life must be upheld at any cost. They are actually destroying

what they so loudly profess to uphold. The theory of industrializing agriculture has been spreading ever more widely and is now apparently to be adopted as official policy. This matter is far too important to be involved in partisan politics. Because such policy constitutes a grave danger to our country, to our way of life, which is essentially Christian, the Catholic Union of Kansas at its convention this year, after serious and thoughtful consideration, adopted the following declaration of principles on agriculture:

"Since 1950 the population of our country has increased 10½ million. During these same four years, our farm population has decreased by 3¼ million persons. In 1950 farmers constituted 16.6% of our people. Today the farm population constitutes 13.5% of our people. Since 1940 the individual farm operation has increased 24% in size.

"With increasing urbanization of a country, the people begin to decay morally and physically. With this decay begins the decline of a nation. That has been the history of nations down through the ages.

"For example: In a study just completed by the Commission for the study of Alcoholism in Kansas, it was revealed that there were 37.5 alcoholics per 1,000 people in the cities. In the rural areas this ratio was 10 per 1,000. These same ratios will hold approximately in regard to divorce, abortions, crimes and juvenile delinquency.

"Volumes have been written on the reason for the increase of alcoholism, juvenile delinquency, etc., in our Nation. Here is one answer. Remove people from their natural habitat, crowd them into cities and their nature becomes perverted. Hence the increase in crimes against the Natural Law.¹⁾

"That these lessons have not been learned is evidenced by such screaming headlines as: 'Industrialize Agriculture,' 'Eliminate the Lower One-Third or The Un-Economic Farmer, and the Problems of Agriculture will be Solved.'

"How to reverse this process? Today the family sized farm is sacrificed on the altar of efficiency

1) In a study just completed by the American Heart Association, arterial disease (the cause of coronary disease and cerebral accidents, etc.) was found to be 2½ times as prevalent in the cities as in rural areas. The analysts could not explain why!

and profit. The farmer in the west who owns and farms fourteen sections of land, is admired and respected. But has he not robbed twenty families of their opportunity to own and operate a family-size farm? Many must have been the stories of tragedy as families lost their farms and this one man's greed overruled any consideration of their rights, as through misfortune, ill health, etc., these people had to abandon their birthright. May we prayerfully hope that some day twenty families will again dwell on, own and operate this vast estate.

"The family sized farm must be encouraged and protected through voluntary associations if possible; by Government protection if necessary. Today the family size farm and the future of our country are being sacrificed on the altar of efficiency and profit. This process must be reversed.

"Our objectives are good and reasonable. They will do much to help correct the evils against which our Holy Father Pope Pius XII warned us. 'To survive the present crisis and not labor in vain again, the world must begin by rebuilding families,' the Holy Father has warned. 'Until a young man can find the possibility of working tranquilly, marrying while young, caring for a family, and saving a bit, domestic society will become ever more disorganized and more exposed to the germs of social and moral corruption.'

"To conclude, as long as efficiency and profit remain the yardstick of success in our social and economic structure, we cannot Christianize it. When the welfare of the individual, the small business man, the laborer, and the family size farmer becomes the primary objective, only then will we be on the road to a Christian society."

The cost of wars to the United States has exceeded \$677,000,000,000 since 1917. The estimate was calculated for Representative Lawrence H. Smith, Republican of Wisconsin, by Herman Ficker, an analyst for the Library of Congress. It was based on total expenditures for national defense during hostilities, the interest computed on the war debts incurred and accruing costs of veterans and dependents.

The breakdown for the three wars shows that the Korean action cost twice as much as World War I. The estimated costs are: World War I, \$66,592,966,000; World War II, \$449,678,266,000, and Korea, \$150,878,533,000.

Farm Mechanization Has Limits

THE POPE'S ADVICE to Canadians to remain on the land rather than flock into the cities for industrial occupations, was something which ought to receive serious attention. There are economists who will maintain that it runs counter to the inevitable economic laws of the age, which impel men to an ever increasing mechanization of all their productive processes; and it is obviously true that the more machinery is used on a given area of land, the less human labor will be necessary to till it, and the smaller the agricultural population will consequently become.

But it does not follow that heavy mechanization necessarily means the most effective possible use of the land. It is interesting that our newer Canadians, who have not learned to be so contemptuous of muscular exertion as the earlier comers, and who are able to keep their families on the farm in spite of the attractions of the city, often make an excellent living out of land which has not been profitable under mechanized methods. It is largely a matter of how one feels about tackling a tough muscular job. Machinery removes the need for muscle, but it also sharply limits the number of different kinds of jobs that can be tackled by a single agricultural unit, since few pieces of machinery will do more than one kind of job.

For such highly specialized agricultural operations as the production of wheat for long-distance markets, mechanization is inevitable. But the increasing population of Canada, with its needs for greater supplies of foodstuffs which will not have to be carried four or five thousand miles to market, invites more diversified types of production; and for such production a man, a horse and a few simple tools are the most versatile power plant that can be employed.

B. K. SANDWELL¹⁾

According to Rev. Dr. John Tracy Ellis, historian of the Catholic University, Washington, D. C., two qualities of journalism would help our Catholic Press become better media for moulding public opinion: a) "a courageous and forceful tone in editorial concerns; b) the evidence that behind the editorial policies . . . lies a deep, unhurried mastery of facts that shed an illumination on a problem from its past."

¹⁾ In *Financial Post*.

"Bagdad on the Potomac"

ON NOVEMBER 29, Senator Monroney called the attention of the members of the U. S. Senate to an abuse, unfortunately not confined to Washington, D. C., which bears out the charge made in the Bishops' recent joint statement that our most formidable enemy is "atheistic materialism." The Senator's address, as it appeared in the *Congressional Record*, is as follows:

"I wish to call to the attention of the Members of the Senate four full-page advertisements which appeared in a Washington newspaper on Sunday. The first one reads:

'Sunday sale. Today. Save! 9 a.m. to 5 p.m.'

"Another advertisement reads:

'Today—Sunday—11 a.m. to 7 p.m. at our warehouse.'

"Another reads:

'Starts today Sunday! Six hours. 11 a.m. to 5 p.m.'

"Another advertisement reads:

'Today Sunday! 8 a.m. to 6 p.m.'

"Mr. President, I am becoming very apprehensive about the growing tendency illustrated by these full-page ads to turn the Sabbath into a bargain shopping day in the Nation's capital.

"Since the founding of this Nation, the Sabbath has been a day of rest, of worship, of family association, and of outdoor recreation. I am not asking for 'blue laws' or the stern austerity with which observance of the Sabbath has in times been enforced by laws. But the violation of the Sabbath in the Nation's Capital as a purely bargain shopping day has been growing and now threatens to turn Washington into a 'Bagdad on the Potomac.'

"There is no urgency or need for these 'bargain days' which are here advertised. There is no compelling reason, except to get the jump on other business houses who choose to observe the Nation's religious habits of honoring Sunday as a day of religious observance, of rest, and recreation.

"If this practice by a few prevails, it can establish a very distinctive merchandising pattern which, because it is accepted in the Nation's Capital, could spread to make Sunday a bargain shopping day throughout the forty-eight States.

"Employees in Washington are given ample time to pursue their merchandising needs throughout the week. With a 40-hour week prevailing in almost every department of Government, and with practically no industrial or other requirements making it necessary for unusual openings on Sun-

day, I feel that the Senate and the Board of Trade of Washington should concern itself with this growing habit. There is no law at the present time which can prevent it. However, if the habit, which is growing, cannot be prevented, I believe it is high time for the Committee on the District of Columbia to put the problem on its agenda for consideration in the new Congress."

The growing disregard of the sanctity of the Lord's Day is symptomatic of the spiritual and moral decline which is working its havoc in our country.

There is no doubt that poverty, sex, tyranny, etc., are some of the ingredients of life, and that at some stage or the other there are people who undergo the stress of such situations. We all have our moments of madness. But then, life is not all mad. There are many things in a situation which are full of compensation, or else the proverbial mother-in-law daughter-in-law feud would be the break up of society. There are also many harsh aspects of life, like the spanking of children, which have their justification and even their salutary aspects. Misery and poverty are not just cruel things justifying revolt. Whom are we going to revolt against? Parents? Society? God? Many a feeling of misery and revolt is enlarged by the focusing on it. As with anger or sex, this focusing creates an unbalance in the person, in the family, in society. The treatment of evil in the form of misery and temptation comes from common sense and grace. The only absolute evil is sin. Misery and temptation can be like the fire which purifies the gold and burns away the dross. The world is not made up only of dross. The world is peopled by the children of God. And everywhere there is God's grace to help His children win through misery and temptation. A great number of our poor Christians are a living example of this observation. That is why, while doing our best to alleviate misery and remove injustice, we place such an emphasis on the sacraments.

The Examiner, Bombay, India, Sept. 4

Installment credit in the U. S. stood at 21.9 billion dollars at the end of October, an increase of 17 million over September, reported the Federal Reserve Board. The increase for the month compares favorably with October of 1953, when a gain of 185 millions was registered, and October of 1952, when a gain of 521 millions over September was shown.

Contemporary Opinion

WHY IS IT that despite the fact that we are better prepared than formerly to deal with enemies both from within and without, there is present still an air of uneasiness? What is this fear which lurks behind the apparent improvement of our domestic and foreign situation? Frankly, and very humbly, I suspect that the apprehension is due to moral bewilderment, which in turn is the product of a weakness in our educational system. I admire, with all Americans, many aspects of that system; its freedom of opportunity, its progress in the exact sciences, its unparalleled material facilities. But tell me why, with all our reputed know-how, is it necessary to cut God utterly from a place in that system. I can't run my hotels without God. Mr. Eisenhower has told me that he cannot run the country without God. Yet we are trying to make an educational system go without God!

CONRAD HILTON
The Ensign, Nov. 20

When every allowance has been made for Communist exploitation of fears of a resurgent German militarism, for the Communist leanings of not a few Continental Catholics, and for the perfectly understandable hysteria induced in the post-Christian West by Soviet possession of the Hydrogen Bomb, and notwithstanding the Communist domination of the French working-class movement, the fact remains that Moscow's campaign against E. D. C. would have been foredoomed to certain failure but for one thing: *the organized determination of the anti-clerical, French bourgeoisie to prevent the emergence of a Federal Europe in which their influence would have been circumscribed.*

Within France itself, these elements were prepared graciously to tolerate M. R. P. so long as it appeared to represent no more than a species of Catholic Jacobinism; it was when M. R. P. took a stand in defence of Catholic education that the anti-clericals finally bared their teeth. And needless to say, their attitude to international affairs is no less bigoted. Notwithstanding the advantages possessed by the European Defence Community, as compared with unity based on the Brussels Treaty and on N. A. T. O., in the eyes of the post-Christian, masonic fraternity represented by Mendes France, E. D. C. was intolerable, not only because it had issued from the Europe of the

Catholic triumvirate, Schuman-De Gasperi-Adenauer, but also and especially because within the federal Europe it envisaged, there was a grave danger that the initiative would pass forever from post-Christian hands: *the "danger" they feared no less than the menace of Communism was that represented by a dynamic Western Germany under Catholic leadership in alliance with resurgent Catholicism within their own country.*

It is not, therefore, surprising that Mendes France is reported to have declared on assuming power: "We are now in 1788." The much publicized "guarantees" for which he sought were directed, not so much against a resurgent German militarism as against resurgent German and French Christianity. Hence his insistence on destroying the federal idea and his clamant demand for massive British participation. *E. D. C. was rejected for the simple reason that post-Christian France was not prepared to be integrated within a Europe under Christian leadership.*

HAMISH FRASER
The Christian Democrat,
London, Nov., 1954

To shift our responsibilities from ourselves on to the back of the State, except in cases where State intervention is necessary, as when a complexity of circumstances paralyzes personal effort, is to strike at the very root of social morality by destroying the authority of man's own conscience. Now this is the great danger we have to face in many of the socialist—or in general, totalitarian—theories. They are apt to substitute State legislation for personal conscience, instead of making legislation what it ought to be, the handmaid and support of personal conscience. Morality proceeds from conscience, not from mere (human) legislation. Slavery is not obedience; coercion is not virtue. Unless a State is built upon the conscience of a people, it cannot prosper. To substitute legislation for conscience, or, what comes to the same thing, to limit personal duty to the observance of positive laws, is to destroy the moral sense and ultimately ruin the State. This is a cardinal truth that cannot be too carefully kept in mind by all those who put their hands to the social problem.

REV. J. KACHAPILLY
The Examiner, Bombay, Sept. 4

In our time we have witnessed a departure from all principle—a flight from that which is fixed—to that which is constantly in flux, to the everchanging “now.”

That “now” which is ever being consumed by the incoming future and immediately discarded as the future becomes the present, leaves little, if any, impression of the past. And the residue that inevitably remains is paid the dubious compliment of being speedily ignored. This is the background of the so-called new Democratic education—progressive education.

JAMES FRANCIS CARDINAL MCINTYRE
quoted in *The Catholic Observer*
October 17, 1954

The sense of moral superiority which Communist training manages to produce in its followers is of real value to them. No sleep-walking scenes or moods of remorse afflict a Communist when he sets out to destroy a capitalist individual, whether by murdering his body or assassinating his soul by the terrible methods employed against prisoners by both the Russians and the Chinese; he thinks he is doing a good thing. And the same is true of the plan of his leaders to destroy the Western Powers and obliterate their culture and civilization. The same sense of superior virtue was once the strength of the Moslem invaders who nearly conquered Europe in the Dark Ages.

If these plots are not to succeed, it is necessary for the Western leaders to take the threat of the Cold War—perhaps the Hot Peace is a more accurate description of the present situation—far more seriously than they have yet done. The time, money, thought and effort which have been expended upon building up our military defences now need to be transferred, to a substantial extent, to the psychological sphere. The existing level of military preparedness must, naturally, not be relaxed, but it may yet be useless if the same degree of unified defensive power and skill is not attainable in the psychological sphere. It is really astonishing how little co-ordinated effort seems to have been made, so far, to deal with this vital aspect of the defensive strategy of the free world.

J. R. W. in *European Review*
London, Nov., 1954

Fragments

C. L. SULZBERGER, in his column in the *New York Times*, of December 1, mentions that an intimate of Winston Churchill once asked the British Prime Minister whether he believed in existence after death. No, said Churchill; he thought of the hereafter rather in terms of a kind of velvety cool blackness. “Of course,” admitted Churchill, “I may be wrong.”

“Mankind (man) has discovered the power of his own total destruction. He has a roaring lion by the tail, and the only force that can arrest its progress of destruction is the moral—the will of man to do what is right, inspired by divine power.” (Adm. Lewis L. Strauss, head of the Atomic Energy Commission.)

“Why is it that a comparatively small number of men can exert such an influence for evil in the trade unions, whereas the Catholic body which outnumbers the Communists by fifty to one has such little influence,” asks Bishop John Heenan of Leeds, England. “The answer lies in our lack of enthusiasm for what we believe.”

According to *The Ensign* of November 13, there is no danger in the U. S. of “fateful consequences of an over-supply of frustrated college graduates working at jobs below their level of competence.” The more immediate danger “is of too many students obtaining degrees while ‘under-educated.’” The need in education is for “educational maturity.”

“Freedom of the press does not mean the right to say whatever one wants to say whenever one wants to say it. . . . It means the duty to present—and, if possible, to defend—truth, morality and justice whenever they appear and wherever they are threatened.” (Maurice Cardinal Feltin, Archbishop of Paris.)

It is not Protestants, as such, who have trouble with various governments of Latin American countries over the issue of “freedom of worship.” The major Protestant sects have little or no trouble. “Most of the trouble-making sects are of the fanatical or ‘fringe type,’” said Fr. Anthony P. Wagner, editor of the *La Crosse Register*, after a tour of South America.

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

The Enemy: Atheistic Materialism

IT SHOULD ALARM us to read in the recent message of the American Bishops that "the West has fallen from its former greatness." Perhaps the import of that tragic observation will be lost on the vast majority of the people of our country, Catholics included. Our Western culture, Christian in character and inspiration, has existed so long a time and has withstood so many threats in the past that we are prone to think it to be indestructible in the face of any enemy. And so it is, as far as attacks from without are concerned. But a Christian culture, softened and corroded by destructive elements from within, cannot long endure, even though it were not assailed by an outside adversary.

The tragedy of the present hour is the appalling fact that the most formidable assault on our Christian culture in its entire history finds the West weakened and debilitated. The progress of Communism has not issued so much from its strength as from the moral bankruptcy of the nations generally. So true is this that our Bishops, in warning us of our true enemy today, put the finger not on Communism, but on atheistic materialism. This enemy is already within the gates. Under its influence "the West has fallen from its former greatness." Neither totalitarian tyranny nor military aggression has brought about our decline. It is to focus our attention on the more insidious enemy of materialism that our spiritual Shepherds have issued their vigorous message. Their message is more than a warning; it is a plan of campaign, for the time of warning is already past.

It should come as a surprise to no one, least of all Catholics, that our Bishops have identified materialism as our greatest enemy at the moment. So many people in public life, such as judges, educators and legislators, are giving ever more frequent utterance to this truth. A New York City judge, for instance, who is not a Christian, came out with this blunt statement: "In too many homes the only 'god' seems to be the new refrigerator, the high-powered car or the television set. These objects are virtually being worshipped as symbols of the 'best' . . . I am convinced the materialism and moral laxity that surround our children

are at the heart of the problem of juvenile delinquency." This materialism, we might add, is at the heart of all our moral problems today.

In this vein the Bishops of the United States score the prevalent attitude of indifference toward God. His existence is not "expressly or generally denied." Men ignore Him and His law "in their absorption with the material world which He created."

But have we not been reading and hearing much about the religious revival in our country? What about the growth in church membership and the increase in attendance at services? Our Bishops are aware of all this and they have an answer for those who have grown unduly optimistic over these apparent indications of a spiritual and moral renaissance in our country. The statistics of larger church membership are not challenged; but statistics cannot tell the whole story. The only tangible proof of a nation-wide spiritual awakening is to be sought in the lives of our people. Is there such proof? Here is the Bishops' answer: "One looks in vain for any corresponding increase of religion's beneficent influence upon the nation's life. . . . Indeed, the trend in public and private morality has been downward. . . ."

As concrete instances of our continuing moral laxity we have "the lustful self-indulgence which leads from birth prevention to divorce . . . the appalling circulation of indecent literature, and the low moral level of so much of the public entertainment. . . ."

The way out of our materialistic depths is, after all, quite simply stated: through Faith. The world of the spirit and the super-natural is known and appreciated only by Faith, "the key to knowledge, to knowledge of the highest and noblest character." How else are we to "rise above the things of earth and of time, and glimpse the things of heaven and of eternity?" To be sure, there is much talk about "faith" and "spiritual values" today. But like religion, faith and spiritual values are nebulous concepts. They stand for almost anything, even contradictories. Nowhere as in the field of religion are words used so loosely. Even the name "God" is made to mean whatever the speaker or writer may wish. Let it be said in this connection that Edward R. Murrow's column,

"This I Believe," is a classic example of the bedlam of confusion characteristic of our religious thinking and expression today.

When our Bishops speak about Faith, they mean something vastly different from the Murrow version. They mean a supernatural virtue whose object is clear and definite, viz., the "changeless, eternal, infinite . . . one God in three Divine Persons . . . our origin and our destiny . . . our only hope for happiness." Through this Faith we recognize Jesus Christ, not as a figure in history on par with Confucius or Mohammed, but as the very Son of God made man for our redemption. His coming launched the world "on the Christian era." It is in His teachings alone we find the answer to our pressing problems today. Through compliance with His Gospel and in faithful imi-

tation of His example we can rise as individuals and as a society to the plane of the spiritual, freed from "the black despair of Atheistic materialism," even as nations had done in the distant past.

"It is not the true Faith that has failed us; it is we who have failed the Faith." Possessed of a rich Christian legacy from a happier past, our generation has compromised in its battle with materialism. Thus, in a sense, we are worse off than were the pagans who lived before Christ. Theirs was not the sin of betrayal, nor the weakness of compromise. The more vividly we appreciate this disturbing truth, the more effective will be our return as a nation to the standards of Christian living. Nothing is more imperative than such a return to Christ; our very survival is contingent upon it.

REV. VICTOR T. SUREN

A Contemporary of Karl Marx

ABOUT THE MIDDLE of the last century, two separate programs in favor of the workingman were incubating in the minds of three men in Germany. The first program germinated and saw the light of day under the title of *The Communist Manifesto* and it was signed by two now famous names: Marx and Engels. The second took form shortly after and was presented to the workmen of Germany by a somewhat obscure priest known as Father Kolping.

Since then, the world has heard a great deal about the program outlined in the *Communist Manifesto*. As we all know, the ideas underlying it had a chance to be put into practice when the brief Kerensky government was overthrown by Lenin in 1917 and Russia was prepared to be put on a Communist basis. In the few short years that have followed, the success of the promoters of Communism has been spectacular beyond their wildest dreams.

Today over a third of the whole world is run on the Communist basis and the rest of the world has as its chief preoccupation the problem of trying to keep from being dragged into this tricky spiderweb.

By the side of this giant organization, the society launched by Father Kolping back in 1849 is only a pygmy. True, its membership now hovers around the 250,000 mark which, as the work of a

single man who could get only seven men to his first meeting, is a very creditable achievement. But next to the millions of Communists in the world today, it suggests a little bird on the back of an elephant. And it rates about as much attention from the Communists as a bird gets from an elephant.

But as long as we are using the animal world for comparisons, let us use one more: that of the hare and the tortoise. We all know how disdainful the hare became of the tortoise, after a quick burst of speed had put it far in the lead in its race with it. With that tremendous advantage to work on, it decided its victory was sure, and so turned its attention away from the plodding tortoise to give it to other things. But it was the tortoise that triumphed in the end.

So too, I do not hesitate to predict that the followers of Father Kolping will be in existence long after Communism has been relegated to the graveyard of exploded theories, long after it has come to find its chief survival only in the pages of history books.

The man in whose mind the Kolping Society was first conceived was truly a child of a workingman's family, for he was one of thirteen children whose parents were poor to begin with. That he was also a favored child of God and Our Lady is at least hinted at in the circumstances of his birth that saw him coming into the world

on December 8, 1813. As everybody knows, December 8th became the feast day, while Father Kolping was still alive, of the Immaculate Conception of our Blessed Lady.

But besides this sign, there were others to indicate the direction in life of this child for he was only a boy when he manifested a desire to study for the priesthood. Because of the family's poverty, however, he had to forego this desire in favor of the shoemaker's trade which brought in the financial help the family was so desperately in need of. So he became an apprentice and a journeyman shoemaker. This apparently was, both in his mind and in God's, not a cancellation of a trip, but a short detour. For when circumstances permitted, he took up his studies at the College of Cologne and later at the University of Munich. In time, he issued forth from this University an ordained priest, imbued with the slogan of this venerable institution which was: "The priest must leave the sacristy and get out among the people."

The sacrifice God exacted of Father Kolping on the very day of his ordination was also a portent of the graces he was later to receive. For that was the very day on which his father died. God always tests us first before showering us with gifts.

In the light of Father Kolping's work, we can truly say that his apprenticeship in the shoemaker's trade was as much a part of his preparation for the priesthood as the years he spent studying. For he was now truly a workman's priest. His heart, his mind, his whole being were devoted to the single idea of wedding the church to every

German workman. And he proposed to perform this wedding not necessarily in church, but wherever the possibilities presented themselves. For one of his key slogans was: "We must not try to take the people into the Church, but instead, take the Church to the people."

It was in 1849 that he started the organization that later was to grow into the present Kolping Society. As stated before, his first meeting, held at the School of St. Columba in Cologne, was attended by only seven young men. Yet, this only goaded the zealous young priest to greater efforts which, in time, not only saw their fruition in a solidly established society, but, what is more, in a safely launched system of ideas based on the solid foundation of Christian charity. For, being a man given to speaking often, certain principles of his soon got to become revered as the gospel of this movement.

Thus today every member of the Kolping Society is familiar with these phrases: "Active charity heals all wounds." "He who wishes to win men must pledge his heart to the task." "Love must deserve authority."

Pledged himself to a noble ideal of fostering and prompting a truly Christian social life, he bent all his energies to this task until God called him from his labors on December 4, 1865. He was buried in the Church of the Minorites at Cologne which has now become a shrine of pilgrimage. And it is the fond hope of all his devoted followers today that the Church may some day raise this humble priest workman to the altars.

REV. JOS. CIRINCIONE¹⁾

There is deadly danger in the myth that "co-existence" is possible between a civilization based on belief in God, and an aggressive criminal conspiracy dedicated to the destruction of religion and the enslavement of mankind. Shorn of its political and economic sophistries about "understanding" and "friendship through trade," the policy advocated increasingly by Western statesmen and applauded in large sections of the English-speaking press can have only one ultimate effect: to lull the non-Communist world into impotence by blinding it to the threat against its very life and the principles on which that life has been built.

The religious implications of current statesmanship affect us most vitally as Catholics, conscious

of fraternity in Christ with millions robbed of genuine spiritual freedom. We find little enough comprehension of our attitude from most of our articulate fellow-men, who are likely as not to reproach us for our insistence on the peril, or to deny that religion as such is being persecuted by Communism. It is of scant comfort to read recent pronouncements by the multiple voices of Moscow on the subject; but at least our resolution can be stiffened by the clear statements of Soviet purpose issued in the citadel, Moscow—however much the camp-followers and the neutralists in other countries may try to water down the neat atheism of the Marxist plan.

Zealandia, August 19

¹⁾ *Kolping Banner*, Oct.-Nov., 1954.

"Papal Factory"

THE PRINCIPLES of social justice and social reform, absolutely necessary as they are, are usually not easy of application in our complex economy. This difficulty, in many instances, accounts for the failure to apply them. Many an industrialist who possesses the good faith and the will to conform more fully to the dictates of justice, finds himself stymied. He manages his business in a competitive economy and is loathe to depart from accepted procedure. He feels that he has no latitude for experiment.

On the other hand, those versed in the principles of the papal encyclicals are usually people without practical experience in business. They are priests and teachers. They cannot be of as much help as they would like to be when it comes to the matter of putting these principles into operation.

In view of these difficulties, it is understandable that well-deserved recognition be forthcoming for those who have succeeded in making the social encyclicals "work" in concrete instances. Well known is the success of the late French industrialist, M. Harmel, whose cause of beatification was opened in 1943. He pioneered at Val-de Bois in setting up a system of profit-sharing and co-management with his employees. Similar efforts are being made in Ireland and England at the present time. One such instance is that of Spa Lane Mills of the Ernest Turner concern in Derby, England. The managing director, Mr. Alan Turner, is a Catholic convert and a noted social worker.

The Spa Lane Mills are known to Catholics in England as the "papal factory," because they are run according to the precepts of the social encyclicals. The workers have a voice in the management and share the profits in the form of an annual bonus. Their economic security is provided for by a variety of funds to which they are eligible in time of sickness.

In recognition of the praiseworthy accomplishments at the Spa Lane Mills, Bishop Rudderham of Clifton not long ago presided at a Mass offered in the weaving room of the small textile factory. The surprising thing was that the majority of the congregation of workers which filled the room to

capacity were non-Catholics. Also present on this occasion were visitors from France and Ireland, among whom was M. Leon Harmel, the eighty-seven-year-old son of the eminent French social pioneer mentioned above. The Holy Mass at which Bishop Rudderham presided marked the factory's feast day. Mr. Alan Turner, who was ill at the time, was not present at the Mass. Nevertheless, he sent a recorded message which said in part:

"You (the workers) have been able to show that it (the factory) is by no means a one-man concern, and that the system which sets up a Christian factory and by which management shares responsibility with all who are willing to take it and educates all to that end, is not only an ideal, but has now been an accomplished fact in these mills for many years."

The factory chaplain, Rev. Joseph Christie, S.J., in his sermon at the Mass, said: "No one who comes here need feel there is any conflict between the ideals of the home and the ideals of the factory. We who come here are always impressed by the wonderful atmosphere of charity which exists side by side with the normal efficiency which any sound industry must possess."

There is a chapel in the factory and all employees, non-Catholics as well as Catholics, are free to make visits at any time of the day without seeking permission. There have been no abuses of this privilege.

According to *The Southern Cross* of Cape Town, South Africa, which relates the story of the Spa Lane Mills in its October 6 issue, what has interested industrialists in England and Ireland is the fact that since the papal precepts were put into practice, the factory has thrived and the workers have been welded into a community from which all the defects and positive vices have vanished. Blasphemy and obscenity are unknown in the factory, and production goes ahead without stoppage through strikes.

One of the first acts of the joint manager-worker factory council was to abolish the time-clock. The result was that the workers have been more punctual and hold it a matter of honor not to take advantage of the absence of surveillance.

SOCIAL REVIEW

Population Growth

WHEN THE British Labor party mission visited Red China in August, its members were told that mainland China's huge population—already the world's largest at 582,603,000 for 1953—was increasing at the rate of 12,000,000 a year. Clement A. Attlee, head of the mission, said later he had been "disturbed" to find that Chinese Communist leaders considered the population increase a boon. He expressed the view the Peiping Government was facing a "terrible" over-population program.

Nevertheless, Shao Li-tze, Chinese Communist official, in a little publicized speech at the September meeting of the National People's Congress, expressed himself in favor of population restriction. He stated:

"Its a good thing to have a large population, but in an environment beset with difficulties it appears that there should be a limit set."

So far as is known, this was the first public acknowledgment by anyone associated with the Peiping regime that China's population might be too big. It remains unclear how widely such a view is held in Peiping. Although the Communists reject what they call the "bankrupt Malthusian theories" (that the population tends to multiply faster than the means of subsistence can be made to do) his observations on overpopulation were published by the Peiping *People's Daily*, official party organ, September 18.

Japan's total population was estimated at 86 millions as of July 1, 1954, a figure double that of 1900. Population density in Japan is 617 persons per square mile. In the Netherlands and in Belgium, population density per square mile, according to 1952 figures, is 850 and 739, respectively; but in these latter two countries cultivated acreage occupies about one-third of the total land area. Thus, density per square mile of cultivated land is 2,577 in the Netherlands and 2,155 in Belgium, and in Japan where cultivated acreage constitutes only 15 percent of the total land area, the density of population per square mile of cultivated land is 4,220, the highest ratio in the world. The problem was acutely aggravated in the post-war period when, as a result of the sharp increase in births and extensive repatriation of Japanese nationals from abroad, an increase in population of 16 million was recorded in the eight and a half years since November, 1945. This eruptive increase during a period when the economy was crippled by war inevitably impeded rehabilitation

and necessitated a lowering of the national standard of living.

The birth rate of 33-34 per 1,000 population during the postwar baby boom was considerably in excess of the prewar level of 31; but this figure dropped sharply after 1950 to a low of 21 in 1953, surpassing the prewar trend toward a lower birth rate. This latest decrease was the result of birth control practices. A survey in 1952 by the Institute of Population Problems, Ministry of Welfare, disclosed that contraceptives were being used by 22 percent of married couples with wives below the age of 50. Reported cases of induced abortion under the Eugenic Protection Law numbered 250,000 in 1949, the year the law was put into force. This figure increased steadily to total 1,070,000 in 1953, or 57 percent of the births during the year.

The postwar death rate registered a sharp drop from the prewar level owing to improvements in public health measures and advances in medical science. In 1947 the death rate was 15 per 1,000 of population, as compared with the prewar average of 17. By 1947 the death rate had dropped swiftly to 9 per 1,000, a figure comparable to death rates in advanced nations of the West.

Cooperatives

THREE CONVERTS to Catholicism are welding the efforts of 130 rag-pickers into a substantial business enterprise. The news came from Columban Father Frederick Hanson.

The rag-pickers are squatters who live in a community called Ari No Machi ("Ants' Town"), a number of wooden shanties and tin-roofed huts that hug the bank of the Sumida River in the heart of Tokyo. The squatters, many of whom are World War II victims, roam the streets collecting in reed baskets anything and everything salable.

Under the direction of the three converts, the rag-pickers formed a cooperative in which profits from the sale of junk are pooled to buy land for future homes and business sites. The plan will mature in 1956.

Ant's Town has a communal kitchen, a laundry, and a bath house. Morning and evening Catholic prayers are broadcast, and courtesy and friendliness prevail.

Close to 300 delegates from every part of the province and representing all sectors of the French-speaking movement took part in the annual general congress of *le Conseil de la Coopération du Quebec*, held recently.

The theme of the sessions was "Co-operatives Confronted by Current Problems." The delegates

analyzed the situation facing the various types of co-ops as a result of the current economic evolution and tried to discover the best means to make their organizations more useful. For this purpose the meeting was divided into groups according to type of co-operative as follows: agricultural, consumer, insurance, credit, housing, fishery and woodcutters.

Special speaker on the first evening was Rev. Georges Henri Levesque, dean of the Faculty of Social Sciences, Laval University. Father Levesque, who was first president of *le Conseil*, praised the group for the progress made and especially urged the importance of expanding the growth of housing co-operatives.

Special projects undertaken included the presentation of a memorandum on housing to the Tremblay Commission, and a presentation to the provincial commission currently studying co-operative law in Quebec. This latter concern has taken much time and study by officers of *le Conseil* during the past three years. Emphasis was also placed on the formation of regional co-operative councils throughout the province. In the opinion of the directors these councils can be very valuable in the preparation and conduct of the educational program of *le Conseil*.

A new project now sponsored by *le Conseil* is the Income Tax and Audit Service for agricultural, consumer and housing co-ops. This service which is responsible to a committee representing the three sectors involved and *le Conseil*, is under the direction of Raymond Houde, formerly with the *Cooperative Federee de Quebec*.

Population Shift

FAMILIES ARE MOVING not only from the city to the suburbs, but also from larger suburban cities to open environs on the suburban fringes. This was the conclusion of a study of population trends in the metropolitan area since the end of World War II that was published recently by the Regional Plan Association, Inc., 205 East Forty-second Street, New York. The association is a private non-profit planning agency serving the area around the Port of New York.

"Three-fourths of the population increase in the New Jersey-New York-Connecticut metropolitan region between April 1, 1950, and January 1, 1954, occurred outside the twenty cities with more than 50,000 inhabitants," reported Henry Fagin, planning director of the association. "Since 1950, the twenty large cities increased by 274,000 persons, while the remainder of the region increased by 839,000."

Farmers' Assets and Income

THE VALUE OF ASSETS owned by farmers, including money in the bank, will be down 8% from the level of January 1, 1952, the Dep't. of Agriculture predicts. This represents an average loss of \$2,655 in the value of the life savings and investment of the nation's 5½ million farmers. The biggest declines in value are in farm real estate, down \$9 billion or 9%, and in livestock, down about \$8 billion or more than 40%. These declines are partly off-set by increases in the value of machinery and motor vehicles, crop inventories and household goods, totaling \$2.4 billion.

The official prediction for 1955 is that "some further decline in the total value of agricultural assets may occur."

Farmers' realized net income is expected to total \$12½ billion this year, a reduction of 6% from the total of \$13.3 billion in 1953. Total net income of farmers in 1952 was \$12.6 billion; in 1951 it totaled \$14½ billion.

The official Dep't. of Agriculture forecast for 1955 indicates a further decline in farmers' net income. Gross income is expected to drop, mainly as a result of reduced acreages of wheat and cotton. The Dep't. of Agriculture forecast says "farmers will probably be able also to reduce their production expenses some further." Only to the extent that is so, will net income be able to approach the reduced 1954 level. "The chances are, however," the Dep't. predicts, "that reduced expenses will not fully compensate for the expected decline in gross income."

Adult Education

THE GROWTH OF ADULT EDUCATION is indicated in a report issued recently by the National Commission on Adult Education Finance. During this year, three million adults have enrolled in our public schools alone. Figures on those attending our Catholic institutions for special night courses were not available; but they, too, are sizeable.

An overall estimate of participation in adult education, prepared for the *Encyclopedia Americana* by Malcolm S. Knowles, administrative coordinator of the Adult Education Association of the U.S.A., is near 50,000,000; but this includes correspondence schools, educational radio and television, business and industry and the armed forces program.

Catholic Education and the State

CATHOLIC PROTESTS are mounting in Brussels against the recently installed Socialist-Liberal government of Belgium. The Socialists, who are said to be militant materialists, are accused of trying to weaken Belgium's Catholic education which is, in part, subsidized by the government. Most spectacular protest against the coalition government is a strike of the lay teachers in Belgium's Catholic schools. Some 8,000 lay teachers have met to lay plans for the strike which was scheduled for November 24.

The Socialist regime has tried to make Catholic education disadvantageous by dismissing graduates of Catholic colleges from their posts in state-supported schools. There have been 110 such dismissals, admittedly because of the teachers' Catholic educational background.

The government has also announced plans to reduce subsidies to Catholic schools by 50 per cent and to reduce teachers' salaries in those schools by 25 per cent.

The Confederation of Christian Trade Unions which arranged the school teachers' strike has declared "a scholastic war" against the government. A Trade Union Official said that the strike was also a protest against a projected government transfer to state schools of 90,000 Catholic primary school children.

Denmark's lone Catholic Bishop voiced his pleasure over the fact that it is not only possible to erect Catholic schools in his country, but to do so with government aid. Speaking at the blessing of a new parochial school in the Lyngby suburb of Copenhagen, Bishop J. T. Suhr, O.S.B., of Copenhagen, declared that the fact was a tribute especially to the democracy of Denmark. He said:

"If we consider the battle for schools that is now going on in some European countries, we may look upon the circumstances that the state in our land not only tolerates Catholic school undertakings, but even aids them, as a sign of genuine democracy."

Denmark has about 26,000 Catholics in a population of 4,240,000. More than 95 per cent of the people nominally belong to the Lutheran State Church. Last year, the Vicariate of Denmark was raised to the rank of a diocese—the first in Scandinavia since the Reformation—and Bishop Suhr, who had served as Vicar Apostolic since 1938, was made the first Ordinary of the new See.

Burma's government has restored Buddhist teaching in all state schools, but instruction in other faiths will be provided in separate buildings where

there is "a sufficient number of non-Buddhist students of a particular religion." Prime Minister U Nu said in announcing the decision that the government is determined to maintain the Union of Burma as "a secular state with a firm policy of religious tolerance."

The action came after Buddhist priests throughout Burma held mass-meetings protesting the government's earlier suspension of all religious instruction classes for state school students, the overwhelming majority of whom are Buddhists. (About 600,000 of Burma's nearly 19 million people are Christians.)

Suspension of the classes was ordered when the Burma Moslem Congress demanded that instruction in Islam be included in the State school curriculum.

The British High court, in an important test case, rejected a Catholic parent's claim that the state must in law provide a Catholic education for his twin sons. The court in London declared that while British law upheld the principle that children in the national educational system should normally be educated at schools approved by their parents, such choice must in all cases be limited to schools which the local civic authorities concerned considered "efficient" from an academic point of view only.

The case was brought by Thomas Watt, of Stamford, Lincolnshire, whose two sons won scholarships entitling them to free secondary education under the national system. The local Lincolnshire authorities offered them places at a non-Catholic school but Watt, wishing to have his children brought up as Catholics, rejected the choice.

He sent the boys instead to two Dominican schools outside the area, one at Laxton in the nearby county of Northamptonshire and the other at Llanarth, Monmouthshire, Wales.

The local council agreed to this sufficiently to pay a grant toward the fees, but Watt claimed they should pay the whole of the school fees as they would have done had the boys gone to the school the council named.

Watt's claim was rejected, the judge holding that existing education laws did not compel an education authority to send a child to the school of its parents' choice.

He was also ordered to pay the not inconsiderable costs of the high court action. An appeal is being considered.

The legal decision is a very important one for British Catholics. It means that henceforth no Catholic parent

can claim in law that his children must only go to a state-supported Catholic school. They will have to depend for this upon the good will of the education officials of the locality, which varies from friendliness in some areas to hostility in others.

A warning that a Wisconsin Supreme Court decision which prevented the erection of a Lutheran high school may threaten future parochial school expansion was sounded in a report to the Catholic archbishops and bishops of the United States at their annual meeting in Washington, D. C. The report was signed by Archbishop Francis P. Keough of Baltimore, Episcopal chairman of the legal department of the National Catholic Welfare Conference.

It referred to a ruling by the Wisconsin Supreme Court last summer upholding a lower court decision that the Lutheran Joint Synod of Wisconsin and other States could not build a high school for 1,000 pupils on a lot which it had purchased at Wauwatosa. The lot was in a residential area where zoning regulations permitted the establishment of a public high school but not a private one. The Wisconsin Synod contested these regulations.

In its report, the legal department said the Wisconsin Supreme Court admitted that all other decisions directly in point were to the contrary, but insisted that those cases were not persuasive.

It quoted the ruling as saying that the public school has the same features objectionable to the surrounding area as a private one. However, the report said, the decision added:

"But it has also a virtue which the others lack; namely, that it is located to serve, as it does serve, that area without discrimination."

Asserting that the ruling sets a dangerous precedent, the legal department warned that if it is adhered to by other courts, the "zoning technique" could be used to prevent the building of parochial schools. The report noted that a rehearing petition had been denied by the Wisconsin court and said it is probable that the case will now be taken to the U. S. Supreme Court.

Family Allowances

THE D. B. HANSEN AND SONS COMPANY, a religious goods concern in Chicago, awards \$200 for each child born to an employee. In addition, the child is given \$100 on each of its birthdays until it reaches the age of 14, according to present arrangements.

Although the terminal date of 14 years on the

bonuses is currently being used, this date has not been settled definitely. The Hansen Company says that it is undecided whether to end payments at the beginning of high school, or of college, or at the end of college.

In addition to the family allowance plan, the company also has a bonus payment policy by which employees after a stated time of employment share in the profits of the business.

The firm found that in past years many of its employees had to borrow money either from the company or from a loan concern to meet the hospital, medical, and other expenses at the time of a child's arrival. To alleviate this situation, they started the family allowance plan in 1948. Since that time there has been no borrowing to the company's knowledge.

The College of New Rochelle in New Rochelle, N. Y., has adopted a family allowance plan this year which grants an annual allowance of \$150 for each dependent child to its faculty members who are heads of families.

There are thirty lay members on the faculty of seventy-five of this college conducted by the Ursuline Nuns. Fourteen of the lay staff are married, and nine have families ranging from one to three children. In all there are fourteen dependent children.

According to Mother Dorothea Dunkerely, O.S.U., president, the plan was adopted to help young married men on their faculty to support their families at the same level as other persons in the professorial field.

The College hopes to encourage able young professors to remain in the field of intellectual activity for which they have been trained, rather than having them attracted into industry because of higher incomes. The allowance plan also is intended to give concrete evidence of New Rochelle's appreciation of the valuable contribution these professors are making to society as heads of families.

Credit Unions

LAST AUGUST the treasurer of a credit union operated by the employees of one of our large air lines was arrested on a charge of embezzling \$50,000 of the union's money over a period of five years. The thefts came to light after an examination of the books by auditors of the Federal Bureau of Credit Unions.

Members of the credit union in question suffered no loss, because the dishonest treasurer was covered by a \$75,000 surety-bond.

HISTORICAL STUDIES AND NOTES

HISTORY OF ST. WENDELIN'S CHURCH AT CARBON CENTRE, PA., 1845-1953

VII.

(Concluded)

Father Bonaventure Becker filled a second term of pastorate at St. Wendelin's from August 6, 1933, till June 28, 1936.

On August 27 the pastor requested the women to clean the school and the men to clear the premises of weeds. These appeals were heeded to the satisfaction of the priest. On October 8, 1933, the members of the Holy Name Society pledged to recite the Rosary in the homes of their deceased associates while the body reposed there. On November 3, 1933, choir practice, which had been held on Tuesday evenings, was transferred to Thursday evening and later to Friday evenings. December 8, 1933, the Society of the Holy Childhood of Jesus was restored and new members were enrolled. On February 26, 1934, the custom was introduced whereby the boys distributed the *Sunday Visitor* at the entrance of the church. On October 17, 1933, the St. Anthony devotions were extended to include Blessed Conrad devotions, and kept as such in future. A three-day retreat was given August 16-18, 1934. On Sunday, July 21, 1935, the Rosary and prayers for the dead were recited at the home of Mr. Williams, deceased.

Extraordinary expenses of \$216.20 were booked in October, 1933, for batteries for the electric plant. Repairs in 1934 cost \$108.15.

From January 1, 1933, till December 31, 1935, there were recorded in the books at St. Wendelin's the following: 34 baptisms, 13 marriages, 9 burials, 42 First Communions. Receipts were \$8,562.59; expenses, \$8,446.03. In 1935 there were 70 families, 360 souls, 60 children in parish school and 71 in public schools.

Father Leonard Dorn, O.Cap., was also chosen to fill a second term as pastor of St. Wendelin's; it extended from July 5, 1936, to July 11, 1937. His first endeavor was to bolster the parish's financial standing. The income had declined appreciably. Accordingly, on July 26, 1936, he announced that he would visit every family to take up the census and a house collection. On October 4, 1936, it was made known that the house collection resulted in pledges totaling \$450.00.

On November 22, 1936, Father Leonard halted an abuse caused by young people who would attend services in the choir loft and cause annoyance to the singers. Only older persons were permitted to use the balcony. On March 21, 1937, the pastor complained about the poor attendance of children at school. Yet, Father Leonard also had many good things to announce to his congregation. One of them was during his absence on retreat some good people had dug coal and brought it to the church.

Extraordinary expenses were \$320 for painting the exterior of the church, rectory and convent in May, 1937, and \$125 for laying linoleum in the church in June, 1937.

From January 1, 1936, to December 31 of the same year, these entries were made in the church books of St. Wendelin's: 12 baptisms, 4 marriages, 2 burials, no First Communions. Receipts were \$3,184.06; expenses, \$2,288.55. The debt was \$6,500. The parish counted 90 families, 485 souls, 65 children in parish school and 67 in public schools.

Father Cyrillus Zeller likewise followed with a second term of one year: July 18, 1937, to October 2, 1938.

On August 22, 1937, Father Cyril announced that he was a poor driver, thus making it necessary for people to call for him on sick calls. He enforced the custom of having all children in public schools come for catechism class until they are sixteen years of age. On March 3, 1938, the neighbors were requested to keep their chickens out of the parish garden and their cows out of the cemetery. The following week the men helped to improve the parking lot adjacent the church. On Sunday, May 16, 1938, the Silver Jubilee of the school was observed with a program and exhibit at 2:00 P.M. On the following two days at 8:00 P.M., dramatic entertainments were given by the St. Wendelin's Dramatic Club for the benefit of the Church. These entertainments were repeated at Herman on June 12 for the benefit of St. Fidelis College and netted \$90.00. On June 19, 1938, the Golden Jubilee of entrance into

Religion of Rev. Father Valentine Lehnerd, Passionist priest, and of his sister, Sister M. Hilary Lehnerd, an Ursulin Nun, were celebrated. Reception was from 2:00 to 5:00 P.M. in the school auditorium. On July 31, 1938, it was announced that the Herman Monastery had failed to supply the confessor for Portiuncula Day.

Extraordinary expenses for the painting of school and repairs in 1937 amounted to \$348.48.

From January 1, 1937, till December 31, 1937, the spiritual records of St. Wendelin's parish show 20 baptisms, 7 marriages, 5 burials, 16 First Communions, 150 confirmations. Receipts were \$3,844.41; expenses, \$3,789.26. The debt was \$6,200. There were 88 families, 470 souls, 58 children in the parish school and 60 in public schools.

Father Bede Hermann, O.Cap., was placed in charge of St. Wendelin's for one year, beginning October 9, 1938, and ending July 23, 1939. On account of the pastor's sickness another Father substituted from March 26 till May 2, 1939.

The State built an improved road passing the church during the month of October, 1938. The Catholic Welfare Association of Butler County was organized with St. Wendelin's represented. On November 6, 1938, it was announced that there would be another meeting of the Association in Butler, and the member of St. Wendelin's who was on the board was supposed to attend the meeting by all means and other delegates were urged to be present also.

Father Bede Herrmann was succeeded by Father Sylvester Staudt, O.F.M. Cap., on July 28, 1939. The four succeeding pastors of St. Wendelin's bring us to the present incumbent, Father Linus Doemling, who has presided over the parish since August 7, 1949.

List of Pastors of St. Wendelin's Parish

I. Benedictines

Gerhard Pilz, Oct. 20, 1863–April 4, 1865
Carl Raphael, March 30, 1868
Amandus Kramer, May 7, 1868–March 29, 1871

II. Secular Priest

John Michael Bierl, 1872–1873 (No records)

III. Carmelites

Norbert Bausch, 1873–1876
Alphonse Brandstaetter, March 26, 1876–
July 18, 1880
Elias, 1879
Anselm, 1880

IV. Capuchins (*years beginning in August or July*)

Joseph Leonissa Becker, Oct., 1880–Aug., 1881
Angelus Baumgartner, 1881–Oct. 18, 1882
Irenaeus Kolb, 1882–1883
Boniface Rosenberger, 1883–1885
Andrew Eisenhut, 1885–1886
Lawrence Beck, 1886–1892
Godhard Friedman, 1892–1893
Chilian Lutz, 1893–1894
Cassian Hartl, 1894–1900
Bonaventure Becker (1), 1900–1906
Theodosius Mullan, 1906–1907
Didacus Carovi, 1907–1910
Joseph Calasance Mayerhoefer, 1910–1911
Cornelius Pekari, 1911–1912
Gregory Loebach (1), 1912–1914
Boniface Weckmann, 1914–1915
Ferdinand Hartung, 1915–1917
Gregory Loebach (2), 1917, Sept.–Dec.
Marcellus Horn (1), 1918, Jan.–April
Felix Marie Kirsch, 1918, April–July
Hyacinth Steighner, 1918, July–Oct.
Simon Knupfer, Oct., 1918–July, 1922
Marcellus Dorn (1), Feb., 1929–July, 1932
Cyrillus Zeller (1), 1932–1933
Bonaventure Becker (2), 1933–1936
Leonard Dorn (2), 1936–1937
Cyrillus Zeller (2), 1937–1938
Bede Herrmann, 1938–1939
Sylvester Staudt, July 28, 1939–Nov. 28, 1939
Ronald Schott, Jan. 11, 1940–June 17, 1944
Angelus Seikel, Aug. 28, 1944–Oct. 23, 1948
Guy Golden, Nov. 21, 1948–July 17, 1949
Linus Doemling, Aug. 7, 1949, to date

REV. JOHN M. LENHART, O.F.M.Cap.

Historical Note

EXCERPT FROM A LETTER of Mr. John Eibeck of Pittsburgh, Pa., addressed to the director of the Central Bureau under the date of Oct. 4, 1954:

"Several years ago I visited a small town near Reading, Pennsylvania, and I was surprised that at all business places this language (Pennsylvania Dutch) was used, even the younger generation speaking it on the streets. This is remarkable, since these Pennsylvania Germans settled in that neighborhood more than two hundred years ago, as is proven by a local cemetery where people were buried since 1730 and all tombstones have German inscriptions. It proves beyond a doubt that our early German immigrants contributed much to the agricultural development of Pennsylvania, which I believe is well to remember."

Book Reviews

Received for Review

- O'Hanlon, Sister M. Assumpta, O.P., *St. Dominic Servant but Friend*. B. Herder Book Co., St. Louis. \$2.00.
- Buckler, H. Reginald, O.P., *The Perfection of Man by Charity*. B. Herder Book Co., St. Louis. \$3.50.
- Novena in Honor of St. Isidore Patron of Farmers*. Arranged for Parish, Group and Family Use. National Catholic Rural Life Conference, Des Moines, Iowa. 50 cents each, 100 or more 25 cents each.
- Schools in Transition*, Community Experiences in Desegregation, edited by Robin M. Williams, Jr., and Margaret W. Ryan. University of North Carolina Press, Chapel Hill, N. C. \$3.00.
- Kelly, Virgil A., *The Truth About Catholics*. Dial Press Inc., New York. \$2.75.
- McLoughlin, Helen, *Family Advent Customs*. Liturgical Press, St. John's Abbey, Collegeville, Minn. 15 cents. Dealers' discount 40% on orders of \$1.00 or more.
- Mousel, Sr. Mary Eunice, O.S.F., Ph.D., *They Have Taken Root*. The Sisters of the Third Order of St. Francis of the Holy Family. Bookman Associates, New York. \$5.00.

Reviews

McLoughlin, Mrs. Helen, *Family Advent Customs*. The Liturgical Press, Collegeville, Minnesota. Pp. 36. \$15.

ISSUED SHORTLY BEFORE the beginning of the Advent season, this booklet is most welcome. It will fill an ugly void by adding the element most lacking in modern family life—Catholic family customs. The spirit of Advent will thus truly enrich the family group as the head of the home gathers his wife and children around the Advent wreath to read the Old Testament prophecies and light the Advent candles.

Amongst other things, a recipe for the traditional English plumb pudding is given. The pudding which the family makes on the first Sunday in Advent is properly aged by Christmas Day.

The children will want to learn about the customs centered around the empty manger, St. Nicholas Day on December 6, Mary's candle, St. Lucy's cats, and the Advent house. Included also are Advent prayers, hymns, the "O" antiphons, instruction on the Ember days, tree decorations, Christmas cooking, Christmas Eve ceremonies, and finally the blessing of the Tree. These family activities will make Advent a real preparation for the birth of our Savior, as Holy Mother Church intends it to be.

What greater gift could parents give their children than that of putting Christ back into Christmas by properly preparing them for His coming during Advent time? As you see this booklet, you will agree that there is no better way to attain family solidarity and unity of purpose than by living according to the Catholic tradition in the spirit of the Church's seasons and feast days.

ERNEST A. BECK

Koenker, Ernest B., *The Liturgical Renaissance in the Roman Catholic Church*. University of Chicago Press, Chicago. Pp. 271. \$5.00.

One interested in the Liturgy will immediately be attracted to this book which represents an extensive but not exhaustive study of the Liturgical Movement within the Catholic Church. Catholic readers will appreciate the unique character of this book, since the author is a Lutheran minister who has taken the time to scrutinize this movement very closely and to make an evaluation in the light of Lutheran doctrine for the purpose of "conserving or preserving what was good in the faith and practice of earlier centuries."

The various well-chosen chapters generally attempt to present the life and direction of the Liturgical Movement objectively. However, the evident misunderstandings indicate the unfortunate position of the author who makes his observations from the vantage point of an outsider. Catholic readers will immediately sense this and will make allowances accordingly. Myself a Lutheran minister for six years until six months ago when I was received into the Church, and with training in the same theological schools and at the same time as the author, I can well appreciate his viewpoint, especially since at one time I shared with him many of these misunderstandings in connection with this subject.

Interested Protestant observers frequently have difficulty in putting the Liturgical Movement in its proper place. Hence, the confusion between "revolution" and "revival." The Papal directives in recent Encyclicals leave little room for "revolution." Even aside from this, it is evident that the Movement borrows nothing from outside the Catholic Tradition and therefore makes no innovations. The opposite is true of Protestant liturgical movements which must of necessity borrow from the Catholic Tradition almost completely in their efforts to be "correct." The Liturgical Movement is a manifestation of the life of the Church also in a more fundamental aspect in that it strives to make the Holy Sacrifice of the Mass more practical and more meaningful to the people; the Mass, to be a true Sacrifice, depends upon the Catholic priesthood to make it valid and the authority of the Roman Pontiff to make it genuine. Revolution and authority are mutually exclusive terms.

It is strange to see a Lutheran use Calvinistic terminology to describe and define a Catholic movement. Thus, in chapter IV, entitled "Explicit vs. Implicit Faith," the author develops the idea that a Catholic who does not follow the Mass step by step, and through ignorance or force of habit engages in other private devotions during Mass, is displaying an "implicit" or inactive faith. Accordingly, the Liturgical Movement is striving for "active participation" which will automatically bring about an "explicit" or active faith. Catholics simply cannot subscribe to the author's meaning of the two kinds of faith. A Catholic who does not use the Massal can and usually does have "explicit faith" in the Eucharistic Sacrifice.

The most objective presentation to the mind of this

reviewer is made in chapter IX entitled "Imbuing Society with the Message of the Church." The author displays a keen understanding of the social implications of the Liturgy and the objectives of the Liturgical Movement in this regard.

In order to fully appreciate the Lutheran evaluation of this subject, one would have to know the spirit of Lutheran theology as it manifests itself today among the various Lutheran Synods in the U. S., especially the Missouri Synod which is quite different from the European, though generally Lutheranism is flexible with various standards of orthodoxy or with none at all. Much of the negative criticism, especially in the concluding paragraphs of the book, must be considered in the light of the author's Missouri Synod background which is of the most anti-Catholic sort, especially in condemning the Mass as a "satanic abomination," and the Papacy as the anti-Christ. Even in view of this, it will be difficult for a sympathetic Catholic reader to take this concluding statement with a grain of charity: "The movement may go on to personalize, to individualize and to Christianize the sacraments and sacramentals in such a way that the old magic sacramentalism of the Roman Catholic Church will be completely overcome . . . ; even the concept of the papacy may be spiritualized and Christianized."

The possible good effect this book could have is greatly minimized since unfortunately it falls between two groups and effects neither of them directly. The Catholic Liturgical Movement on the one hand will have little more than a passing interest, since it has little or no concern for a criticism along "orthodox" Lutheran lines; and the Missouri Lutheran Synod, apart from a small group, on the other hand, has no interest whatsoever in a liturgical movement.

The material in this book is well presented. The format is outstanding and the symbolism employed is attractive and interesting.

ERNEST A. BECK

Huie, William Bradford., *The Execution of Private Slovik*. Signet Book—New American Library of World Literature, New York, 1954. Pp. 152. 25 cents.

From the standpoint of social work and social studies, this well-documented book can offer interesting material to the reader. It tells the story of Eddie Slovik who was executed for desertion. The author has made inquiries by the thousands, searched into the life story of this one unfortunate man, and presented it all with a dramatic impact.

The social worker might study the case with profit: Eddie Slovik in civilian life had been convicted five times by the Juvenile Court of Detroit for four offenses of breaking in and entering homes, and for one instance of assault and battery; in 1937 he had received a sentence of six months to ten years for embezzlement; and in 1939 he was again confined for unlawfully driving off in an automobile (page 117). In several instances in the book, Eddie is described as "unlucky," and everyone will agree that sympathy is due him for the difficulties

which he encountered. But everyone must also take care to distinguish between those acts which a man does with free will and those which may be imputed to him by unwilling circumstances.

In Eddie's case other weighty questions are posed concerning U. S. Government's policy in dealing with deserters: Why was he shot and the-almost-fifty others who deserted were not shot? Will the concept of individual responsibility (as opposed to the theory that early training or "luck" (determinism?) is the cause) be recognized in the future?

The reader will have to make his own responses to these questions, but the data provided will assist him.

REV. JOHN J. JOLIN, S.J., PH.D., S.T.L.
Regis College, Denver

Martindale, C.C., S.J., *New Testament Stories*. B. Herder, St. Louis. Illustrated by Herbert B. Oliver. 140 pages. \$2.25.

The brilliant author has set down in attractive style, keeping close to the actual text of Scripture, the *meaning* of the Gospel stories. As an introduction to reading Sacred Scripture, this has a great value; for usually our first reading of the New Testament is hampered by seeing only what it *says*. (The translators of the Bible had to keep close to the original words. The meaning of words changes. Hence we need many books *about* the Bible to help us understand what is *meant* by what is *said*.) Commentaries, explanations, footnotes will surely aid our understanding of the meaning; but not many people, young or old, enjoy reading a story with those multifarious interruptions. Hence Fr. Martindale's charm and erudition are fused in telling the New Testament stories so pleasantly that we vividly re-live the Gospel incidents while reading the continuous story.

Although the author addresses himself to children, I think that all of us will be greatly enriched by reading these stories. Mothers will welcome these delightfully clear and interestingly told stories to read to their children, and it will probably be the mother herself who reaps the greater profit from the reading.

I have considered reading them as preparation for meditation, for the wealth of learning and experience of Fr. Martindale, as he tells the Gospel stories, illumines them with new connections and shows more and deeper truths of the Sacred Scripture. Besides Fr. Martindale's perfectly adequate expression gives new enjoyment as well as memorable word pictures which point up in a fresh way the familiar text.

A word of commendation for the illustrations is in place: respectful, fresh, lively. No one will forget the surprised expression on the faces of the guests at "The Miracle of Cana," nor the realistic portrayal of the man whom the Good Samaritan befriended as they rode along on the flop-eared donkey to the inn!

REV. JOHN J. JOLIN, S.J., PH.D., S.T.L.
Regis College, Denver

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Social Justice Review (indexed in the *Cath. Periodical Index* and the *Guide to Catholic Literature*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

ON BEHALF OF THE CENTRAL BUREAU

WE ARE LIVING in the age of advertising. Manufacturers and distributors are completely reconciled to the fact that publicity plays a major role in the sale of their products. They spend huge sums in utilizing various media for attracting the attention of the buying public to their commodities. New means and methods of advertising are constantly being studied and tried, so much so that courses in advertising are offered by schools. The technique of publicizing commodities is now regarded as a science.

Advertising is both necessary and profitable for a very simple reason: people are prone to forget and lose interest unless constantly served with reminders. This is particularly true in our day when our lives are so full of distractions. The very complexity of our life militates against thoughtfulness and reflection. The screaming headlines, the perfervid and oft-repeated radio "commercials," the jingles and the ingenious television portrayals of the most prosaic articles—all these are in constant competition for the public's eye and ear. This incessant and often nerve-wracking hawking of wares is a commentary on our distracted civilization. It must produce results, or else it would be soon discontinued; it is too expensive an aberration to engage in fruitlessly. The certain thing about advertising is that it does pay.

All this may seem a rather circuitous approach to our present subject which is the Central Bureau Christmas

appeal. But there is a relevancy between the seemingly unrelated subjects. And the relevancy can be stated simply: The Central Bureau is not sufficiently well-known, not sufficiently publicized or advertised, if you will. The annual appeal at Christmas, though an unpleasant duty for the director of the Central Bureau, does afford an occasion for again bringing this institution to the attention of our many friends throughout the United States.

The effectiveness of the Central Bureau as an agency for social action is a recognized fact, especially to those who have any sort of contact with it. But there is a quiet modesty about this institution which, while truly commendable, sometimes works to its disadvantage. It can be forgotten very easily in the stress and strain of our pulsating civilization. Hence the advantage of an occasion, such as the Christmas appeal, wherein we can remind our friends and the public at large that the Central Bureau of the Central Verein is continuing in that glorious mission of social reconstruction initiated almost a half century ago by that great lay apostle of blessed memory, Dr. Frederick P. Kenkel. It is in this spirit the present director has again sent out a modest request for financial assistance. He is confident his message will be received and interpreted in the magnanimous spirit so characteristic of those whom we are privileged to call "our friends."

FR. SUREN

New York Prepares for Centennial Convention

A REGIONAL CONFERENCE of the New York State Branch of the CV was held on Sunday, November 14, at Beacon. Every local Branch in the state, with the exception of Elmira and Buffalo, was represented. A total of 250 delegates were in attendance.

The principle topic of discussion at the joint session of the conference, as well as at the separate business sessions, was the centennial convention of the national organization which will be held in Rochester. The Convention Committee, under the chairmanship of Mr. Joseph Gervais of Rochester, began functioning immediately after the New Haven convention. The committee is made up of representatives from each local affiliate.

At the present time, the souvenir program is uppermost in the minds of those in charge of arranging for the convention. The history of the Central Verein in abbreviated form is now being prepared by Mr. Joseph Matt, editor of *The Wanderer*. It will be remembered that Mr. Matt wrote the history of our organization for the convention in 1905 in connection with the celebration of the Verein's golden jubilee. The Convention Committee is presently studying the feasibility of accepting certain types of commercial advertising for the souvenir program.

Various dignitaries will grace the program of the convention in Rochester. Even at this early date they are being contacted. Chairman Gervais has already placed before Bishop Kearney of Rochester the general prospectus of the convention program.

The regional conference in Beacon was enlivened by an eloquent address delivered by Rev. Stanislaus K. Treu, O.S.A., spiritual director of the New York Branch of the NCWU. Father Treu spoke on the role of the priesthood in the modern world.

Among the delegates present were fifteen members of the newly formed Youth Section who met separately under the guidance of Mr. Richard F. Hemmerlein.

The genial host to the regional conference was the former spiritual director of the New York women's Branch, Rev. Hubert Beller, pastor of St. John's Church. He was commended for the splendid arrangements which made for a very successful meeting. After all sessions had been concluded, the delegates assembled in St. John's Church for Benediction of the Blessed Sacrament.

For quite a number of years the Central Bureau has been supplying a chaplain of one of our federal penitentiaries with calendars and Christmas cards for distribution among the prisoners. After having had his request filled again this year, the devoted priest wrote:

"We have already received both the five hundred calendars and the one thousand Christmas cards which are beautiful. I am deeply grateful to you for your kindness and generous response.

"I am sure that the happiness and joy you will give the men here when they receive them will be your bounteous reward with God. May God bless you and your charitable organization."

State Conventions

Kansas

THE MOTTO OF THE 43rd annual convention of the Catholic Union of Kansas was taken from an address of Pope Pius XII delivered in September, 1953: "Christ is always with you. Imagine you see Him in the place of your work, passing among you, noting your toil, listening to your conversations, consoling your hearts, composing your disagreements, and there will reign among you, too, that trust, that order, that concord, which are a reflection of the blessings of Heaven."

The convention, limited to Sunday, October 24, opened with a High Mass celebrated by the host pastor, Rev. Stanislaus Esser, who is spiritual director of the Kansas Branch of the Women's Union. The sermon was preached by the spiritual director of the men's Catholic Union, Rev. Reinhard Eck.

Immediately after High Mass, the men delegates, about two hundred in number, grouped into seven sections which met simultaneously but separately in the school rooms of Sacred Heart Parish, Colwich. Each delegate was assigned to one of these sections prior to the convention and was so notified by mail. The following items of convention business were considered by the sections severally: New memberships; the annual charity social; Home Missions; the 1956 national convention of the CV in Wichita; inter-parochial meetings; resolutions.

A joint session at 1:30 P.M. was opened with prayer and the reading of resolutions on the Year of Mary, the Holy Father and Bishop Mark K. Carroll. The last of these resolutions was in tribute to the Bishop of Wichita whose illness prevented him from attending the convention. This was the first convention of the Catholic Union which His Excellency missed since coming to Wichita about eight years ago.

Representing Bishop Carroll was very Rev. Msgr. Ignatius Strecker, Chancellor of Wichita, who read a paper on "Catholic Action in the Year of Mary." Rev. Victor T. Suren then spoke on the Social Question and the importance of charity in its solution. The third speaker of the occasion was Mrs. Wm. F. Rohman, president of the NCWU, who was introduced by the president of the women's State Branch, Mrs. Blanche Bachura. A collection was taken up at the joint session for the Central Bureau. The tidy sum of \$127.57 was realized.

Without doubt the most serious item of business relating to the Catholic Union itself was the 1956 national convention of the Central Verein which will be held in Wichita. Mr. J. E. Suellentrop was appointed general chairman with Mrs. Catherine Senior selected as co-chairman. A beginning has already been made on raising the necessary funds required for the sponsorship of a national convention.

The message of Dr. B. N. Lies, titled "The President's Letter," was a most commendable document. It was published in the previous issue of *SJR* in the "Social Apostolate" section.

Business sessions in the late afternoon and evening heard the reports of the various "sectional meetings." Although these reports merit detailed treatment, we must

confine ourselves to a few of the more important items: Four very successful inter-parochial meetings were held in the course of the past year; a well organized plan was adopted for securing new affiliations; the annual charity society will be sponsored at St. Joseph's Parish, Ost, most likely on the first Sunday of March; the dates chosen tentatively for the 1956 national convention are August 11-15. The places and topics of the inter-parochial meetings for the coming year were assigned: December, Andale, "Methods of Making Rural Living More Attractive;" January, Wellington, "Elimination of Racial Discrimination;" February, Colwich, "The Central Bureau, Its Mission and Its Immigration Program;" March, Ost, "The Charity Social;" April, St. Mark's, "Juvenile Delinquency and Indecent Literature."

All officers were retained for the coming year, with one exception: Mr. Ed. Sandwell of Marion is the new vice-president.

A word is in order anent the splendid resolutions adopted by the Catholic Union. They were timely, logical and clear deductions from social principles. Worthy of special note were the resolutions on family size farms and the "Right to Work" bills pending in many of our state legislatures. In this respect and in many other ways the Kansas Catholic Union is representing and reflecting the best traditions and spirit of the Central Verein. Enough cannot be said in praise of the enlightened leadership of this State Branch.

Wisconsin

The Catholic League of Wisconsin met for its 33rd general convention in Racine, October 29, 30, 31. The general theme of the convention was announced on the cover of the program: "The Centennial of the Catholic Central Verein, its history and accomplishments, its future and its present program." The host societies were the Catholic Men's Association and St. Michael's Society of St. Mary's Church.

At the meeting of the Board of Directors on Friday night, Mr. August Springob, the League's president, delivered a most comprehensive and inspiring message which was repeated to all the delegates at a subsequent business session. Mr. Springob gave a complete coverage of the latest Central Verein convention, stressing particularly the CV's centennial and the proposed increase in the per capita tax. He was very effective in his remarks when, with a printed Central Bureau Report in his hand, he mentioned this institution's vast program of help to the missions, its many and well-written leaflets and pamphlets on the social question, its publication of *Social Justice Review* and other enterprises engaged in.

Business sessions and committee meetings on Saturday began immediately after the High Mass which was celebrated at 9:00 o'clock. Resolutions were drafted and adopted on these subjects: Our Holy Father, Archbishop Albert G. Meyer, the Centennial of the Central Verein, St. Francis Seminary, television and radio, so-called comics, credit unions, and aid to the missions. Another fruit of the interesting deliberations was a set of recommendations as follows: 1. to mail out periodically Central Bureau free leaflets to priests and educational institutions in Wisconsin; 2. to recommend to the Cen-

tral Verein a change in its name; 3. to urge each affiliated society of the League to send at least one delegate to the centennial convention in Rochester; 4. to invite Archbishop Meyer to accompany the Wisconsin delegation to the Central Verein convention; 5. to send a seminarian to the centennial convention at the expense of the State Branch—a custom which prevailed in former times; 6. to recommend that the annual per capita tax of the Central Verein be raised from six cents to fifty cents. A social evening gave the delegates a welcome opportunity for free conversation and discussion as they enjoyed the hospitality of the local societies.

The Solemn Mass on Sunday morning was celebrated by Rev. Henry Stehling, pastor of St. Mary's Church. Archbishop Meyer presided at the Mass and preached a most inspiring sermon on the Kingship of Christ—the subject being in conformity with the feast of the day.

The convention reached a climax with the Archbishop's banquet at 12:30 Sunday afternoon, in the spacious auditorium of the new and elegant St. Mary's school building. The program featured two guest speakers: The Reverend Director of the Central Bureau and Mr. Albert J. Sattler of New York, president of the Central Verein and the National Council of Catholic Men. Mr. Sattler arrived at Racine Saturday afternoon and devoted much time to discussing various questions of moment with the League's officers. His address centered on the history, spirit and achievements of the Central Verein—very timely in view of the approaching centennial celebration. Father Suren limited his discussion to certain facets of the social question. Archbishop Meyers' concluding remarks terminated the banquet program. The delegates immediately assembled in St. Mary's Church for Benediction with the Most Blessed Sacrament and installation of officers by the League's spiritual director, Rt. Rev. Msgr. John J. Grasser.

Although only thirty delegates registered for the convention, the number of visitors was exceptionally large. More than compensating for the small number of delegates was the seriousness and enthusiasm which were in evidence at every function of the convention. If the spirit of the Racine gathering continues to any degree, the Catholic League of Wisconsin is on the threshold of a second spring.

New Jersey

Holy Trinity Parish in Passaic was host to the 60th annual convention of the Catholic Central Society of New Jersey, State Branch of the Central Verein. A few well-chosen words of welcome from the pastor of Holy Trinity, Rev. Henry N. Veith, were printed as an introduction to the convention's program. Sessions were limited to one day, November 7.

In his brief address to the delegates, Bishop James A. McNulty of Patterson lauded the Catholic Central Society as "a source of inspiration to all." "Your Society," said His Excellency, "is the right arm of Mother Church in New Jersey... it is an apostolate worthy of your best efforts."

Convention activities began on Sunday morning at 9:00 o'clock with a general session at which Mr. Frank G. Winkler of the Holy Trinity Holy Name Society welcomed the delegates. Official greetings were also given

on behalf of the Mayor of Passaic and by Mrs. Louise A. Sand, president of the New Jersey Branch of the NCWU. At the conclusion of this brief formal session, the two hundred delegates representing both Men's and Women's State Branches, marched in procession to the church. Bishop McNulty celebrated the Mass and Father Veith preached the festive sermon on the Year of Mary. Assisting His Excellency in the celebration of the Holy Sacrifice were Rt. Rev. Msgr. Wm. C. Heimbuch of Elizabeth, spiritual director of the Men's Branch, who served as assistant priest; Rev. Gregory Schramm, O.S.B., of Newark, deacon; Rev. Carl Maurer of Vienna, Austria, subdeacon. In attendance in the sanctuary was Rev. Paul F. Huber, O.S.B., spiritual director of the Women's Branch.

During the business session on Sunday afternoon the delegates devoted much time and serious deliberation to resolutions which were adopted on the following subjects: Indecent literature and objectionable entertainment, key-hole columnists, the disregard of personal incentives in education, and the integrity of the home and personal dignity. The delegates voiced their objection to artificial markets, false claims for products, padding cost estimates, etc. The convention went on record in favor of speedier movement of European refugees who are eligible for resettlement.

The final session of the convention was a mass meeting in Holy Trinity Lyceum. Mr. John J. Fencsak, Jr., a member of the Passaic County Federation Speakers' Bureau, gave the address of the evening on "The Light of Truth."

The following officers will lead the Central Society during the coming year: Lawrence T. Boeglen, Sr., president; Henry Geller, Nicholas Quint, Lawrence W. Muth, Albert J. Neubauer and Frank G. Winkler, vice-presidents; Henry W. Noll, recording secretary; Henry J. Miller, financial secretary; Raymond J. Stiehler, treasurer; Chas. P. Saling, State Counselor and Michael Fuller, marshal.

Next year's convention will be held in St. Nicholas Parish, Egg Harbor City.

Shortly before the end of its fiscal year (June 30), the Central Bureau sent ten parcels containing forty-nine books to the Seminary for Expellees at Koenigstein (Taunus), Germany. On August 20, 1954, the rector of the Seminary, Dr. Kindermann, acknowledged receipt of the books as follows:

"The shipment of the ten packets containing forty-nine books is now in our possession. Please accept our heartfelt thanks for your kindness.

"We are certain that you will be pleased to know that we now have a total of ninety-five new priests. The need for priests in Germany is very great, especially in the Soviet Zone behind the Iron Curtain. We are anxious to gain and support all young men who wish to study for the priesthood; they are very grateful to our benefactors for their support.

"May we ask you to continue to help us in the future. We would appreciate a special memento in your prayers for the success of our undertaking."

District and Branch Activities

California

THE FIRST QUARTERLY MEETING of the German Catholic Federation (DRK Staatsverband) for the current year was held in San Jose. In the absence of the president, first vice-president Peter Hipp conducted the meeting.

The Sts. Peter and Paul Benevolent Society reported disbursements of \$270.00 in the form of sick benefit to its members during the months of August and September. On November 1, the Senior Branch of this society celebrated its 90th anniversary; the Junior Branch, known as the St. Paul group, is now in the 84th year of its existence. Reports were also submitted by St. Boniface Society of San Jose, St. Anthony Society of Sacramento and the Kolping Society of San Francisco. The 28th anniversary of the establishment of the Kolping Society in San Francisco was celebrated on November 7. Members received Holy Communion at St. Boniface Church. A dinner was served at the Kolping House at 5:00 P.M.

Father Benecke, S.J., delivered a short address in which he alluded to the plight of German Catholics behind the Iron Curtain. He solicited prayers for these victims of Communist tyranny and announced that Dr. Leway of Germany will be a guest of the Federation.

St. Louis and St. Louis County

Thirty delegates attended the September 16 meeting in St. Francis de Sales parish in St. Louis. The men were warmly welcomed by the pastor, Rt. Rev. Msgr. A. A. Wempe.

Legislative matters were the order of the evening. Mr. Meehan, guest speaker, lectured on the city earnings tax proposal.

"Right to Work" bills were discussed and members were counseled to keep their eyes on our State Legislature lest harmful bills be passed by vocal minorities.

Also considered was the school bus problem in Missouri which has been under consideration for forty or more years by the Catholic Union and its member organizations. Recently, Catholic school children have been denied the right to State aid for transportation expenses. This problem remains unsolved at present.

The Chaplains' Aid Fund was voted the loose change collection of \$6.41.

The October meeting, held in Our Lady of Sorrows Parish, saw thirty members present.

In 1955 the Catholic Union state convention will be held at St. Charles, Mo. Mr. Furrer reported that the committees, according to the Rt. Rev. Msgr. Anthony T. Strauss, host pastor, were already preparing for the convention. Mr. Furrer also reminded the delegates present that the centennial convention of the Central Verein will be held in Rochester, New York, August 13-17, 1955.

Officers elected for the year 1954-55 were: Mr. Cyril J. Furrer, president; Mr. Wilfred Micheel, vice-president; Mr. A. Gruenloh, treasurer; Mr. Wm. Ahillen, secretary; Mr. Alfons Ditter, marshal.

Guest speaker, Mr. Neal Capeldo, president of the

Citizens Chiropractic League, spoke on the Chiropractic profession.

The loose change collection of \$6.50 was voted to the Chaplains' Aid Fund of the Central Bureau.

The Rt. Rev. Msgr. A. A. Wempe, spiritual director, closed the meeting with a short address, commending the men on their fine attendance record and thanking Rt. Rev. Msgr. Schuermann for his hospitality.

Arkansas

The Northwest District of the Catholic Union, the Arkansas Branch of the NCWU, and the State Youth Section met in its fall session in Barling on Sunday, October 17. The afternoon's activities began with Benediction of the Most Blessed Sacrament, after which there were separate business sessions of each Section. The men convened under the chairmanship of the District president, Mr. Augustine Pennartz of Charleston. The Youth session was of an informal nature. At 4:00 P.M. the three Sections met in joint session to hear Sister Benedict Marie, O.S.B., and Rev. Jos. E. Milan, Chaplain of St. Scholastica Academy in Fort Smith. Eighteen young women, past and present students of the Academy, presented a demonstration meeting of lay apostolate as conducted at St. Scholastica's. The demonstration was well received by the audience.

Elections were held and Mr. Robert Plugge of Hartman was chosen president.

Connecticut

Delegates from Meriden, New Britain, New Haven, Wallingford and Waterbury assembled in St. Francis club room, Wallingford, on September 12 for this State Branch's fall meeting. St. Francis Society was host to the meeting.

By unanimous consent all officers were retained for another year. Mr. Lawrence J. Lakoske of Meriden is president.

Mr. Wm. Siefen informed the delegates that there will be no Central Bureau Assistance Fund collection this year. This collection is being omitted in favor of the CV Centennial Fund. Mr. Siefen urged all present to contribute at least \$1.00 to the Centennial Fund. Reminding those present that Connecticut is the oldest State Branch in the CV, he urged that the organization make every effort to come forth with a contribution from every member of affiliated societies.

The hat collection amounting to \$4.70 was designated to the Central Bureau for the missions.

Rochester, New York

German Night, an evening of festivities, was conducted by the Rochester District on November 13, at the German House. This event was sponsored to raise funds toward defraying the expenses of the centennial convention of the Central Verein which will be held in that city next summer.

Various singing and dancing societies provided the typical German entertainment with songs and folk dances in native dress. German food specialties helped to round out a very enjoyable evening. The general chairman heading the German Night committee was William Roeger.

Utica

The 96th anniversary of the St. Aloysius Young Men's Benevolent Society was observed on December 12, which was the Sunday before the actual anniversary date of December 15. Members attended Holy Mass and received corporate Communion in St. Joseph's Church; the sermon was delivered by Rev. Fr. Cuthbert Dittmeier, O.F.M. A Communion breakfast followed.

The Society, once limited to St. Joseph's parish, now embraces all the parishes of the city. Founded December 15, 1858, with a membership of twenty-one, it now has two hundred members, twenty-five of whom are 50-year members. Its oldest members are Emil J. George who joined April 6, 1891, and J. Peter Mayer, June 1, 1891. The most recent member to join this 50-year group is Richard Isele, November 7, 1904, who was guest of honor at the society's Golden Jubilee Night, December 14. Mr. Isele and the twenty-four other members who have more than a half century of membership to their credit constitute the "Golden Circle."

Present officers are: president, John Tallman; vice-president, Charles B. Witte; financial secretary, William J. Keiser; corresponding secretary, Francis H. Schmalz; treasurer, Frank A. Jenny, and marshal, Joseph Witte, Jr.

The society's records show that receipts in the first year totaled \$46.54, with disbursements of \$36.93. The first expenditure was twelve cents for a pound of candles to light the meeting room, as gas for lighting was used only in homes of the wealthy and, of course, electric lighting was unknown. The first benefit to be paid was \$2.00 to a member who had been ill for one week. The records also show that sixteen members served in the Civil War, two in the Spanish-American War, twenty-seven in World War I, twenty-nine in World War II, and several in the Korean conflict.

The St. Aloysius Benevolent Society is one of the oldest benefit and social societies of its kind in the country today and one of the first organizations in New York state to join the Catholic Central Verein of America.

Allegheny County, Pa.

At the November meeting of the Allegheny County District of the Catholic Central Union of Pennsylvania on November 17, the members were honored with the presence of Mrs. Wm. F. Rohman, national president of the Catholic Women's Union.

In her address Mrs. Rohman reviewed the accomplishments of both the CV and the NCWU, at the same time stressing the need for closer cooperation between these two organizations. Among other things, Mrs. Rohman discussed the collection of vestments and priests' clothing for the clergy in Eastern Germany and other war-torn European countries. The members present immediately voiced their approval of such a program and decided to launch a collection for such items in the new year.

The Allegheny County District will sponsor a social at St. Mary's school hall in Pittsburgh on January 19, 1955. The proceeds of this social will be given to the Central Verein Centennial Fund.

Declaration of Principles

Adopted by the Ninety-Ninth Convention of the
Catholic Central Verein of America, Conducted
at New Haven, Conn., August 7-11, 1954

Our Holy Father

MEETING IN ITS 99TH ANNUAL CONVENTION at New Haven, Connecticut, on the eve of the 100th year of its existence, the Catholic Central Verein of America joyfully acknowledges its immeasurable debt of gratitude to Almighty God for His countless blessings on its work and endeavors throughout the past century, and renews its pledge of undeviating loyalty to God's holy Church and to the Vicar of Christ on earth, His Holiness Pope Pius XII, now gloriously reigning. If it can be said with all due humility that throughout its history the Catholic Central Verein, by the grace of God, "has at all times been found where Peter is," that high distinction has its corollary in the historic fact that rarely in the course of the long and glorious history of the Papacy has Almighty God given His Church a succession of more illustrious Popes than those who have graced the Chair of Peter during this past century: the venerable Confessor-Pope, Pius IX; the brilliant Philosopher, Leo XIII; the sainted Pius X aflame with zeal for the restoration of all things in Christ; the scholarly Benedict XV laboring against insuperable odds to restore peace to a war-torn world; the unwearied defender of human rights against the encroachments of totalitarianism, Pius XI; the indefatigable monitor and counsellor of a confused and badly frightened world, Pius XII, whose tall, white-robed figure, unbowed by long years of care and bitter sorrows, stands like a shining beacon light of hope amid the encircling gloom of world catastrophe.

Long before the pernicious errors and the accumulated sins of the nations began to erupt in the chain reaction of national and international explosions which in our day have brought the entire world to the very brink of ultimate disaster, the Popes, like the prophets of old, raised their warning voice from the heights of the Vatican to call the nations and governments back from their evil ways to the straight path marked out for mankind by the solemn ordinances of God. Their warnings, corrections, exhortations read today like a veritable encyclopedia of the heresies and sins of the modern world—and a guidebook toward reform and reconstruction and world peace.

But a generation, grown inordinately proud of its material progress, gave little heed to their admonitions or, at best, gave them mere lip service when it seemed expedient—or callously misinterpreted and exploited the Papal directives to suit its self-seeking purposes! Well might the Popes of the past century, looking out upon the rising tide of world revolution, exclaim with the Prophet Jeremias:

"Be astonished, O ye heavens, at this, and be ye desolate, ye gates thereof, saith the Lord. For my people have done two evils. They have forsaken me, the fountain of living waters and have digged to themselves cisterns, broken cisterns than can hold no water. . . . From olden times thou hast broken my

yoke, thou has burst my bands, and thou saidst: I will not serve . . . I planted thee a chosen vineyard, all true seed; how then art thou turned into that which is good for nothing. . . . Return, O my revolting children, saith the Lord: for I am your ruler and I will take you in. . . . And I will give you pastors according to my own heart, and they shall feed you with knowledge and doctrine. . . . Return, you rebellious children, and I will heal your rebellion."

In countless documents, encyclicals, allocutions and addresses Pope Pius XII has all but worn himself out in the tireless effort to recapitulate, clarify, and further develop the directives of his illustrious predecessors and to bring the changeless principles of the moral law to bear on the solution of the grave problems of these changing times. His comprehensive program for world peace embodied in his remarkable series of Christmas allocutions and addresses to various international conclaves, his encyclical letters on the Mystical Body, the Sacred Liturgy, the Errors of Modernism, on the study of philosophy, on the problems of pastoral theology, and on various phases of the Christian restoration of Society, his admonitions on the proper use of the press, radio and television, and on other discoveries and inventions of science and technology, his eloquent tributes to St. Benedict, St. Bernard, St. Boniface, his magnificent testimony to the glories of the Blessed Virgin Mary culminating in his official promulgation of the doctrine of her bodily Assumption into heaven and the proclamation of the Marian Year now drawing toward its close—all these things have been so many guideposts pointing the way out of the present moral, social, and political anarchy toward the restoration of peace and right order in the world.

Our Holy Father, Pius XII, has been tireless in showing the way. If he has never spared himself—despite his advancing age and recurring illness—it behooves us, as grateful and obedient children, to listen earnestly and attentively to his admonitions, directives and warnings, and, in the measure of our abilities and opportunities to bear witness in the world around us, of the faith and the allegiance we profess. To do less at this critical turning point of history would be an unforgivable betrayal of Christ and of His Holy Church as well as of all those of our own generation who have a right to look to us who have the Truth to bear witness to the Truth in our lives, so that they, too, may see and, seeing, may be saved.

We fervently thank God for the remarkable recovery of our Holy Father from his recent serious illness, and we pray that he may continue to be spared to us for many years to come.

The *St. Louis Globe-Democrat* of November 17, 1954, in a feature column titled "25 years ago, 1929," carried the following item:

"F. William Heckenkamp of Quincy, Illinois, for 25 years president of the Western Catholic Union, was honored by about one thousand St. Louis members of the organization at a testimonial dinner in his honor at Hotel Jefferson."

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Previously reported: \$6,227.14; Mary Benson, Mass., \$2.30; Catholic League of Wis., \$48; Our Lady of Sorrows Medical Mission, St. Louis, \$5; Peter Mohr, Kan., \$10; C. U. of Kansas, \$127.57; Rt. Rev. Msgr. Geo. J. Hildner, Mo., \$10; Ed Hassman, Colo., \$1; N. N., Kan., \$100; Catherine A. Monaghan, N. J., \$1; Sundry minor items, 50 cents; Total to and including November 30, 1954, \$6,530.51.

Chaplains' Aid Fund

Previously reported: \$148.24; St. Louis & St. Louis Co. District League, Mo., \$6.50; St. Francis de Sales Benevolent Society, St. Louis, \$3; Total to and including November 30, 1954, \$157.74.

St. Elizabeth Settlement

Previously reported: \$10,247.29; Greater St. Louis Community Chest, \$780; Donations, \$35; From Children attending, \$929.22; Total to and including November 30, 1954, \$11,991.51.

European Relief Fund

Previously reported: \$440.50; Rt. Rev. Msgr. Geo. J. Hildner, Mo., \$100; German-American Society of Rochester, N. Y., \$300; N. N., Mo., \$10; N. D., Mo.,

\$20; Sisters of St. Joseph Hospital, Milwaukee, Wis., \$50; Total to and including November 30, 1954, \$920.50.

Catholic Missions

Previously reported: \$11,682.42; Wm. J. Sullivan Fla., \$40; Catholic League of Wis., \$15; N. N., Mo., \$20; Dan Winkelmann, Mo., \$94; Miss M. Buggle, Mo., \$35; Felician Sisters, Lodi, N. J., \$10; Beatrice Donovan, N. Y., \$5; Maryknoll Sanatorium, Calif., \$1; Ed Hassman, \$60; Mary Wollschlager, Conn., \$10; N. N. Kan., \$200; Miss A. Thierolf, Mo., \$1; Mrs. E. Echele Mo., \$3; August Springob, Wis., \$5; Clara Zoeller, Mo., \$1; Rt. Rev. Msgr. Jos. Vogelweid, Mo., \$240; Guardian Angel Sodality, St. Joseph Church, N. Y. C., \$40; Sisters of St. Francis, Camden, N. Y., \$2; W. E. Patterson Ariz., \$5; Spaeth Family Foundation, Iowa, \$25; N. N. Mo., \$10; Sisters of St. Joseph, Philadelphia, Pa., \$1; Mrs. S. Nortman, Ohio, \$7; Total to and including November 30, 1954, \$12,512.42.

Christmas Appeal

Previously reported: \$19.00; Spaeth Family Foundation, Iowa, \$275; Nicholas Dietz, Jr., Neb., \$25; Mary E. Fries, N. Y., \$3; Ed. B. Albus, Pa., \$10; Total to and including November 30, 1954, \$332.00.

Contributions to the CV Library

General Library

REV. A. KIEFER, Illinois. *Campaign Addresses Governor Alfred E. Smith 1928.* Washington 1928.